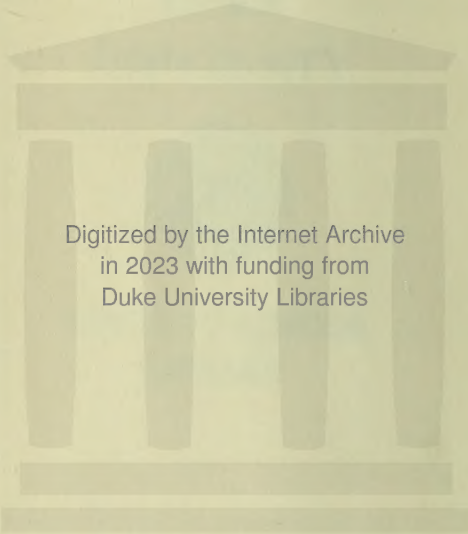


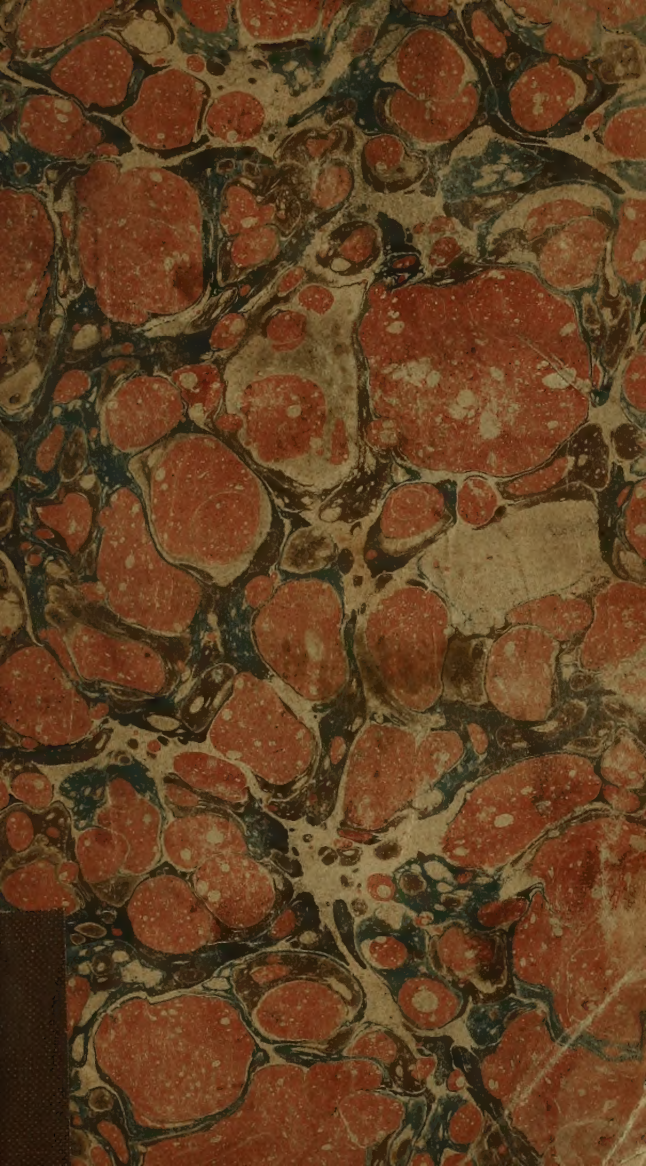
DUKE
UNIVERSITY



DIVINITY SCHOOL
LIBRARY



Digitized by the Internet Archive
in 2023 with funding from
Duke University Libraries



DUKE UNIVERSITY LIBRARY
DURHAM, N. C.



Rec'd 1931

American Antiquarian

Society Donor

Form 934—20M—7-35

SSS

Duh
File

A

SCRIPTURE CATECHISM

OR

SYSTEM OF RELIGIOUS INSTRUCTION

IN THE WORDS OF SCRIPTURE.

BEING

A SELECTION OF THE MOST PLAIN AND IMPORTANT
TEXTS, SO ARRANGED AS TO GIVE A SYSTEMATIC
VIEW OF THE PRINCIPAL DOCTRINES AND
DUTIES OF OUR HOLY RELIGION.

INTENDED AS AN ASSISTANT TO CHRISTIAN MINISTERS,
PARENTS, AND INSTRUCTORS, IN THE RELIGIOUS
EDUCATION OF CHILDREN AND YOUTH,

Adapted to the use of Schools and Families.

BY A CLERGYMAN OF MASSACHUSETTS.

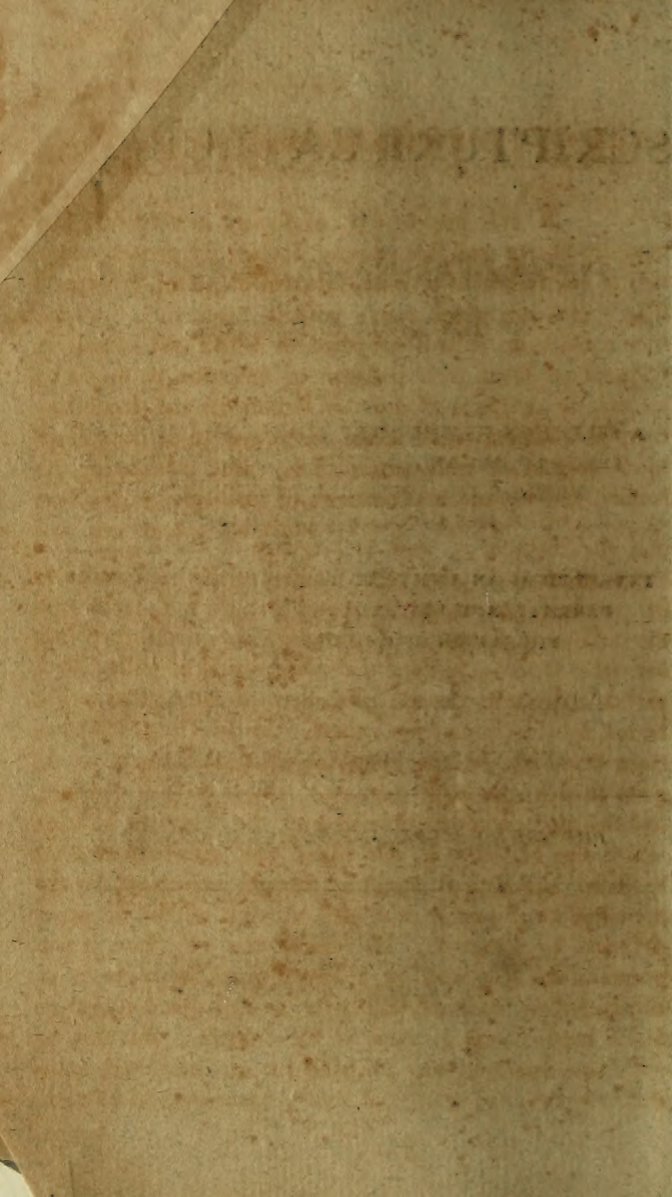
Folger, Peabody 1792-18

PUBLISHED ACCORDING TO ACT OF CONGRESS.

CAMBRIDGE,

PRINTED AND SOLD BY WILLIAM HILLIARD, AND BY THE
BOOKSELLERS IN BOSTON.

—♦—♦—♦—
1804—



INTRODUCTION.

T

HE present state of society in a country like ours, of liberty and free enquiry, forbids the general adoption of any system of divinity, however excellent, if expressed, "in words which man's wisdom teacheth." Under this conviction, it was proposed, to select and arrange in systematical form, such passages of scripture, as might be judged, by christians of different sentiments and denominations in religion, most useful and proper to be committed to memory in the early part of life. But, considering the facility, and superiour advantages, of conveying instruction to young minds in the form of question and answer, and that the method, as well as language of the common use, had long been familiar to the mind and ears of numbers yet among us, it was thought best, to arrange the following selection chiefly under the questions of that venerable system; in hope that more would be gained by a partial conformity to the prejudices of some, than would be lost by objections from others. In selecting, however, from numbers, on the same subject, such texts, as would give, at once, the most pertinent answer to the question, and the most comprehensive view of the scripture doctrine under the question, it was found that either more texts must be added, than would be thought convenient for the memory, or a partial mutilated account of the scripture doctrine, be admitted. To remove this objection, it was proposed to designate, by a larger type, the texts to be committed to memory, and refer to a marginal collection for a more complete view of the subject. But this, on reflection, appeared too assuming for any individual, without more time to collect and unite a more general opinion:

Who made me a judge or divider over others, was a question, which could be answered only, by referring it to others, to make their own choice and mark with a pen, such texts for memory, as they may judge most proper.

In a system composed of so many texts arranged under so many different articles, the Compiler is far from thinking that, either his choice, or arrangement, is incapable of great improvement. In its present form, however, with every assistance he could obtain, it has cost him more time and pains, than ever he bestowed on any pages, equal in number, of his own composition. Although his original design was the benefit of parents and youth under his pastoral care, together with his own assistance, in their religious instruction, yet he hopes that *young ministers*, as well as christian parents, will here find a useful assistant in the great duty of catechizing children. Its introduction to schools was the proposal and request of his friends, and for this purpose, that part which treats of moral duties, has been enlarged, and the whole divided into sections proper for reading. Should it be objected that the leading heads in this selection, are supernumerary, and too indiscriminate, the answer is, they were suggested by the texts over which they stand. But since every one is supposed to have his favorite texts, and such is the variety of sentiment, often found in a single text, that the place, under "*different*" articles, most proper for its arrangement, as well as the selection itself, must after all, depend on the opinion of the compiler. Any alterations, however, in the form of this work, which more experience and deliberation may suggest, shall be adopted.

TO PARENTS.

Do you wish to see your children virtuous and happy? Is piety, in your esteem, better than science, integrity than talents? Had you rather see them wise and good, than rich or learned? and do you enquire how their young minds may be filled with principles of virtue, and fortified against the delusions of vice, the poison of infidelity, and the danger of those corrupting examples, and criminal pleasures, so prevalent and popular among the youth of the present day? Believest thou the holy scriptures? Open your bible then, and read. "The commandment is a lamp, the law is light to keep thee from the flattery of a strange woman." "Bind them continually on thine heart, and when thou goest, it shall lead thee, when thou sleepest, it shall keep thee, and when thou wakest it shall talk with thee." "The word of God abideth in you, and ye have overcome the wicked one." "I hid thy word in my heart, that I might not sin against thee." "Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word." "The engrafted word is able to save your souls." These are plain texts: and they prove beyond contradiction, that the word of God; (not human science) is the best means, which infinite wisdom has appointed, to prevent vice and promote virtue; in every individual, and at every age of life. But in order to this, you observe, the word of God, must "abide;" be *engrafted*; "be laid up," or fixed in the mind. For, that which is not remembered, is to us, the same as if it did not exist. "Unless ye keep in memory what I preached unto you, ye have believed in vain." In the memory, however, it may be lodged, and not be engrafted in the *heart*, as a principle of piety; in the memory also, it may be, and yet not in actual contem-

plation, on which its influence, as a moral mean, chiefly depends. But neither in the heart, nor in contemplation, can it be, until committed to memory.

David could not have meditated on the law of his God, in the silent watches of the night, if that law had been in a book only, and not in his memory. All those exhortations to parents, so often repeated in scripture; "Lay up these words in your heart, and in your soul; bind them as a sign on your hand, and as frontlets between your eyes;" &c. imply at least, that the words of scripture should be so fixed and familiar in the mind, that parents may be able to "*talk of them, to their children, when they sit in the house, when they walk by the way, when they lie down, and when they rise up.*"*

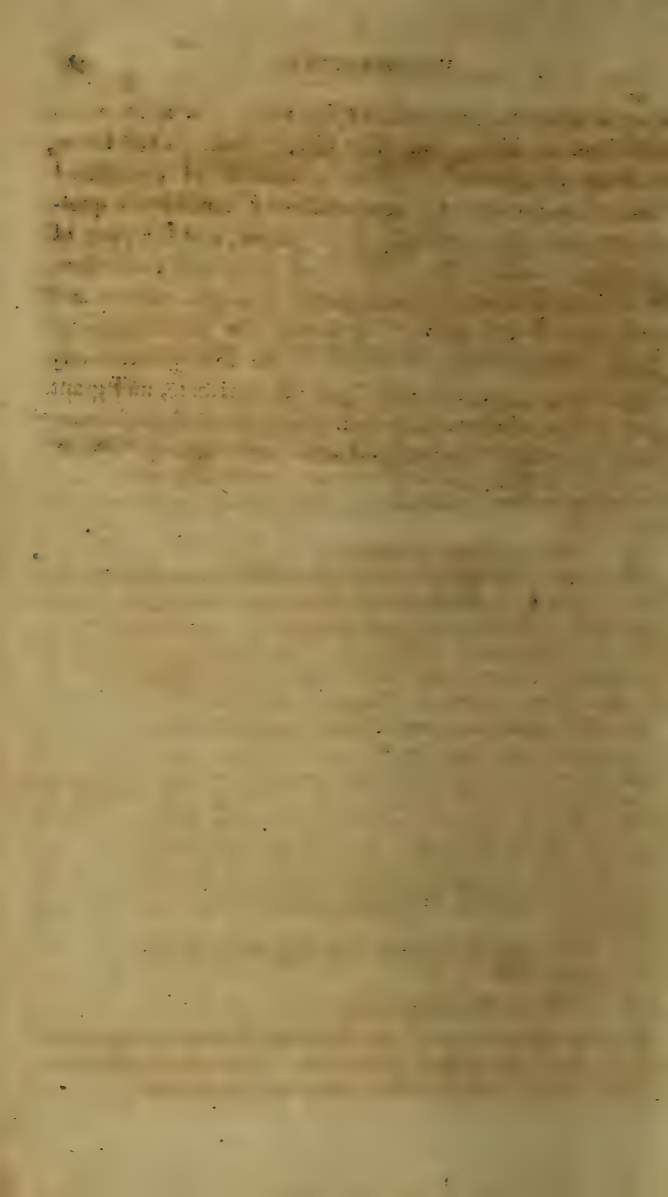
It is a fact, that under the Jewish dispensation, select passages of scripture, were ordered to be written, not only on parchment, but even on the gates, and posts of their doors, which texts every Jewish parent was bound, by an express command of God, to learn or teach his children. And in the purest ages of christianity, history informs us, that schools were erected, and teachers appointed for the express purpose of instructing children in the good knowledge of God, and of his Son Jesus Christ. From the first settlement of this country until about half a century past, religion as well as manners, made so consid-

* Amidst an angry dispute between two neighbours, a sight of the setting sun suggested to one of them, a text of scripture, "Let not the sun go down on your wrath," which at once terminated the dispute. A woman, who, in a thoughtless moment had sent her poor neighbour empty away, called her back again, as soon as she recollected the words of Solomon, "Say not to thy neighbour, go and come again, and to-morrow I will give thee, when thou hast it by thee." Now, whether the influence ascribed to these texts was real or imaginary, the consequence was happy. But in each instance here mentioned, had the text never been in the memory, the moral sentiment which it contained, could have had no influence, in producing these moral effects.

erable a part of instruction in our schools, that no instructor of either sex could escape censure without attending to it. In families especially, this kind of instruction was held so high in estimation, that few parents could then be found without a catechism in their hands. "How is the gold become dim!" In vain do parents or ministers now depend, I will not say, on schools and academies, but even on pulpits, for the moral and religious instruction of youth. Without private instruction, or some previous acquaintance with the first principles of religion, early fixed in the mind, the attention will not be arrested; the subject is unknown, the text is forgotten, and the benefit of pulpit instruction nearly lost. Through want of this preparatory education, how many are found among us, who attend public worship through life, and yet live and die in shameful ignorance of the great doctrines and duties of christianity. "Set your hearts therefore to all the words I set before you, this day, which ye shall command your children to observe and do, for it is not a vain thing, it is *their* life, as well as yours." Can the guilty heirs of immortality feel indifferent to those divine records which fix the terms, and contain the words of eternal life. Shall systems of human science be adopted, and lessons in grammar or geography, become lessons for the memory, while neither system nor lesson, from the book of God, can find a place in the memory, or make a part of instruction, either in families, schools, or academies? Shall the study and knowledge of the bible be neglected, in proportion as other books are multiplied, and other sciences cultivated? Shall it be said to the dishonour of the christian name, that parents are more zealous, and more liberal of expense, to furnish their children with the means of learning the elegant and polite arts, of needle work,

music, and manners, than the first principles of the oracles of God, in comparison with which all human science is but the "tithe of mint, of anise and cummin?" Shall so much time be expended, in the moulding age of life, to render your children wise and accomplished for this world, while a mere pittance is denied them, to obtain that knowledge which is "able to make them wise unto salvation?" Shall your children be compelled against their inclination, to acquire early habits of attention and industry, in the common business of life, while their aversion to learn, on the sabbath, and at other times, lessons of infinite moment, is easily dispensed with, if not indulged without controul? Can a parent who feels the ardour, the tenderness and anxiety of parental affection; who knows with what ease, children learn and retain, the lessons of youth; with what facility they acquire habits, and receive impressions, that will go along with them through life, and which, perhaps, form the character, and fix their destination for eternity! A parent, whose own experience hath taught him, (as Gideon taught the men of Succoth) with briars and thorns, and made him feel the worth, and lament through every day of his life, the want of a more early acquaintance with the Holy Scriptures; can such a parent endure to see the short period of youth, the spring season of life, in his own children, pass away unimproved? Pause a moment, and think of the loss, great beyond calculation, which your children must sustain, every day they neglect to learn while young, what you know, they will have so much need to practice, when they are men. Is it safe, "is it good that the soul be without knowledge?" A vacant mind is in jeopardy every hour; while you neglect to sow the seeds of virtue, the enemy will come and sow tares, which soon will spring up in a luxuriant growth of error and vice. Infidelity is the

spawn of ignorance, engendered by vice. A modern infidel kept no bible; but Timothy, "from a child knew the Holy Scriptures." What a contrast of character! Which do you choose for your children? Answer the question, and suffer the sensibility of a parent, and the piety of a christian, to unite and constrain you to go and train them up in the knowledge of the scripture, "in the nurture and admonition of the Lord;" and may the benediction of heaven, without which, "neither is he that planteth any thing, nor he that watereth," give the increase, and grant you that joy, than which, to a pious parent there is none greater, even the "joy unspeakable," of "seeing his children walk in the truth."



SCRIPTURE CATECHISM.



SECT. I.

Q. *WHAT* are the first principles of religion?

A. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi. 6.

Q. *How* may all men know, there is a God?

A. The invisible things, (attributes) of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse. Rom. i. 20.

Q. *What* is the light of nature?

A. That which may be known of God is manifest in them, (i. e. Gentiles) for God hath shewed it unto them. These having not the law (i. e. the bible) are a law unto themselves. Their conscience also bearing witness and their thoughts the meanwhile, accusing, or else excusing one another. Rom. i. 19.

Q. *What* other rule hath God given to direct us how all may glorify and enjoy him?

A. The holy scriptures, which are able to make us wise unto salvation through faith in Christ Jesus. 2 Tim. iii. 15-17.
All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

Q. *How* is it known that "the holy scriptures are the word of God?"

A. 1. From human testimony.

We are witnesses of all that Jesus did both in the land of the Jews, and at Jerusalem. That which we have heard, and seen with our own eyes, looked Acts x. 39.
1 Joh. i. 3

1 Joh. i. upon, and our hands have handled of the word of
 2-3- life, declare we unto you.

2. *From prophecy.*

Prophecy came not in old time by the will of man,
 2 Pet. i. 21 but holy men of God spake, as they were moved by
 the Holy Ghost.

3. *The evidences of miracles.*

Acts ii. 12. Jesus of Nazareth, a man approved of God among
 you, by miracles and wonders and signs, which God
 did by him in the midst of you, as ye also know.

4. *The purity and excellences of scripture doctrines.*

Prov. xii. Every word of God is pure. The law of the
 5. Lord is perfect: The judgments of the Lord are
 Ps. xix. 7-9. true and righteous altogether. Whatsoever things
 Phil. iv. 8. are true, whatsoever things are honest, whatsoever
 things are just, pure, lovely, and of good report, if
 there be any virtue, if there be any praise, think on
 these things.

5. *From the success of christianity.*

Acts v. 38. If this counsel, or this work be of men, it will
 —xix. 20. come to nought, but if it be of God ye cannot over-
 2 Cor. ii. 14. throw it. So mightily grew the word of God and
 —x. 4. prevailed; That the favour of the knowledge of Christ
 was manifested by us in every place. For the weap-
 ons of our warfare, are not carnal, but mighty
 through God to the pulling down of strong holds.

Q. *What do the scriptures principally teach?*

Joh. xx. 31. A. These are written that ye might believe that
 —xvii. 3. Jesus is the Christ, the Son of God, and that believ-
 ing ye might have life through his name. This is
 Tit. ii. xi. life eternal, to know the only true God, and Jesus
 12. Christ whom he hath sent. The grace of God that
 bringeth salvation hath appeared to all men, teach-
 ing us, that denying ungodliness and worldly lusts,
 we should live soberly, righteously and godly in this
 present world; looking for that blessed hope, and
 the glorious appearing of the great God and our
 Saviour Jesus Christ.

SECT. 2.

Q. *Are there more gods than one?*

A. We know that there is none other God but one, for though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many) but to us there is but one God, the father, of whom are all things, and we for him. Hear O Israë! the Lord our God is one Lord. 1 Cor. viii. 4-6.
Deut. vi. 4.

Q. What is God?

A. God is a spirit, and they that worship him, must worship him in spirit and in truth. Baptizing in the name of the Father and of the Son and of the Holy Ghost. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. Vid. Exod. iii. 14. Joh. vi. 24.
Mat. xxviii 19.
Joh. i. 18.

Q. What are the attributes of God?

A. *Eternity.*

I lift my hand to heaven and say, I live forever. I am the first, and I am the last, besides me there is no God. Before me there was no God formed, neither shall there be any after me. One day is with the Lord as a thousand years, and a thousand years as one day. Even from everlasting to everlasting thou art God. The king eternal, immortal, invisible, the only wise God. Who only hath immortality. Deu. 32. 40
Isa. xlv. 6.
—xliii. 19
2 Pet. iii. 2.
Ps. xc. 2.
1 Tim. i. 17.
—vi. 16.

Immutability.

I am the Lord I change not. The Father of lights, with whom is no variableness, neither shadow of turning. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Mal. iii. 6.
Jam. i. 17.
Ps. xxxii. 1x

Omnipotence.

I am God Almighty. Is any thing too hard for the Lord? I kill and I make alive, I wound and I heal, neither is there any that can deliver out of my hand. Who hath measured the waters, in the hollow of his hand, and meted out heaven with the span, comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Behold all nations before him, are as a drop of a bucket, and as the small dust of the balance, they are counted to him, less than nothing and vanity. God said let there be light, and there was Gen. 35. 11
—xviii. 14
Deu. 22. 39
Isa. xl. 12
15. 17.
Gen. i. 5.

Ps. xxxiii. 9. light. He spake and it was done, he commanded
 Mat. xix. 26 and it stood fast. With God all things are possible.

Omniscience.

Heb. iv. 13 All things are naked and opened unto the eyes of
 Job xxxiv. him with whom we have to do. There is no dark-
 22. ness or shadow of death, where the workers of in-
 iChr. xxix. iquity may hide. The night shineth as the day, the
 9. darkness and the light are both alike to thee. The
 Lord searcheth all hearts, and understandeth all the
 Ps. cxxxix. imaginations of the thoughts. Thou understandest
 2. 4. my thoughts afar off, and there is not a word in my
 tongue, but lo, O Lord thou knowest it altogether.
 1 Sam. ii. 3. The Lord is a God of knowledge, and by him ac-
 Pr. xvi. 2. tions are weighed, yea, the Lord weigheth the spirits.

Omnipresence.

Jer. xxii. 24 Am I a God at hand, saith the Lord, and not a
 God afar off? Can any hide himself in secret places,
 that I shall not see him? Do I not fill heaven and
 1 King viii earth, saith the Lord; Behold the heaven of heavens
 27. cannot contain thee. Whither shall I go from thy
 Ps. cxxxix. spirit, or whither flee from thy presence.
 7.

Wisdom.

1 Joh. i. 5. God is light, and in him there is no darkness at
 Isa. xl. 14. all. With whom took he counsel, who instructed
 him in the path of judgment, who taught him
 Rom. xvi. knowledge? To God only wise, be glory through
 27. Jesus Christ, forever.

Holiness.

Job xxv. 5. Behold even to the moon and it shineth not, yea
 —iv. 18. the stars are not pure in his sight. And his angels
 Rev. iv. 8. he charged with folly. Holy, holy, holy Lord God
 Almighty, which was, and is, and is to come.

Justice.

Gen. 18. 25 Shall not the judge of all the earth do right? Jus-
 Ps. 89. 14. tice and judgment are the habitation of his throne.
 Acts x. 34. God is no respecter of persons. He regardeth not
 Job 34. 19. the rich, more than the poor. He loveth righteous-
 Heb. i. 9. ness and hateth iniquity. A just God and a Sa-
 2. xlv. 21. viour.

Goodness.

1x. 34. 6-7. The Lord proclaimeth his name, the Lord, the

Lord God merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin; and that will by no means clear the guilty. Like as a father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frame, he remembereth that we are but dust. Can a woman forget her sucking child, that she should not have compassion on the son of her womb; yea they may forget, yet will I not forget thee. The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, saith the Lord that hath mercy on thee. The Lord is full of compassion, slow to anger, of great mercy, good to all, and his tender mercies are over all his works. Not willing that any should perish but that all should come to repentance.

Ps. ciii. 13.

Is. xlix. 15.

Is. liv. 10.

Ps. cxlv. 8.
9.

2 Pet. iii. 9.

Truth.

God is not a man that he should lie; neither the son of man that he should repent, hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good? Heaven and earth shall pass away, but my words shall not pass away. Faithful is he that called you, who also will do it. A God of truth, without iniquity just and right is He.

Num. xxiii. 19.

Mat. 24. 35.
Deut. 3. 24.

Felicity.

The blessed God. The blessed and only potentate. Who is God blessed forever.

1 Tim. i. 11.
—vi. 15.

Incomprehensibility.

Canst thou by searching find out God? Canst thou by searching find out the Almighty unto perfection? Behold he is great we know him not. Who is above all, and through all, and in you all. His understanding is infinite. He telleth the number of the stars, and calleth them all by their names. Dwelling in light, which no man can approach unto, whom no man hath seen, nor can see, to whom be honour and power everlasting. Amen.

Job xi. 7.

xxxvi. 26.

Eph. iv. 6.

Ps. cxlvii. 54.

1 Tim. vi. 16.

Q. *What are the decrees of God?*

A. God hath not appointed us to wrath, but to obtain salvation, by our Lord Jesus Christ. He

1 Theff. v. 9.

Eph. i. 4. 11. hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: In whom also we have obtained an inheritance, being predestinated, according to the purpose of him who worketh all things after the counsel of his own will. Wherefore, give diligence **2 Pet. i. 10.** to make your calling and election sure, for if ye do these things ye shall never fall. See Rom. viii. 29. and ch. 9.

SECT. 3.

Q. What is the work of creation?

A. Through faith we understand that the worlds **Heb. xi. 3.** were framed by the word of God, so that things which are seen, were not made of things which do appear. Thou art worthy **Rev. iv. 11.** O Lord to receive glory and honour and power, for thou hast created all things and for thy pleasure they are and were created. How manifold are thy works, in wisdom hast **Ps. civ. 24.** thou made them all. **Neh. ix. 6.**

Q. How did God create man?

A. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. In the image of God made he man, male and female created he them, and blessed them, and gave them dominion over the fish of the sea, the fowls of the air, and over the cattle, and every thing that moveth on the earth.

Job xxxii. 8. There is a spirit in man and the inspiration of the Almighty giveth them understanding. A spirit hath **Luke xxiv. 39.** not flesh and bones. Vid. **Eph. iv. 24.** **Col. iii. 10.** **Mat. x. 28.**

Q. What are God's works of providence?

A. The Lord hath prepared his throne in the **Ps. ciii. 19.** heavens, and his kingdom ruleth over all. In him **Act. 27. 28.** we live move and have our being. We are not sufficient of ourselves to think any thing, as of ourselves, **2 Cor. iii. 5.** but our sufficiency is of God. His visitation hath **Job x. 12.** preserved my spirit. Are not two sparrows sold for **Mat. x. 29.** a farthing, and one of them shall not fall on the **30.** ground without your father. But the very hairs of **Dan. v. 23.** your head are all numbered. Yet the God in whose

hand thy breath is, and whose are all thy ways, hast thou not glorified. Vid, Prov. xvi. 9. Mat. vii. 26—30.

Q. *Did our first parents continue, in the state wherein they were created?*

A. Lo this only have I found that God made man upright, but they have sought out many inventions. The serpent beguiled Eve through his subtlety; And the woman when she saw the tree, (of which God had said ye shall not eat) was good for food, and pleasant to the eyes and to be desired to make one wise, she took of the fruit thereof, and gave also to her husband and he did eat, and the eyes of them both were opened, and they were afraid, and hid themselves from the presence of the Lord God, amongst the trees of the garden. See 1 Tim. ii. 14. Ecl.vii. 29. 2 Cor.xi. 3. Gen. iii.

Q. *What is sin?*

A. Sin is a transgression of the law. All unrighteousness is sin. 1 Joh.iii.4. — v. 7.

Q. *Into what estate did the fall bring mankind?*

A. By one man, sin entered into the world and death by sin, and so death passed on all men, for that all have sinned. And the Lord God said to the woman; hast thou eaten of the tree, whereof I commanded thee not to eat? I will greatly multiply thy sorrow; In sorrow shalt thou bring forth children, and thy desire shall be to thy husband and he shall rule over thee. And unto Adam he said, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and in the sweat of thy face shalt thou eat bread till thou return unto the ground; for dust thou art and unto dust shalt thou return. Vid. Rom. viii. 20 and vii. 18. Gal. v. 17. Rom.v.12. Gen.ch.iii.

1 Cor. ii. 14.

Q. *Did God leave man to perish in a state of sin and misery?*

A. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. What the law could not do, in that it was weak through 34. Joh. iii.16. Rom. vii.

the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. The scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe. Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. See Rom. iii. 22.

SECT. 4.

Q. Who was Jesus Christ?

A. The Son of the living God. Lo a voice from heaven said, this is my beloved Son in whom I am well pleased. He was also declared to be the Son of God with power, by the resurrection from the dead. Thou shalt call his name Jesus, (i. e. Saviour) for he shall save his people from their sins. And Simon Peter said thou art the Christ, i. e. Messiah or the anointed of God.

Q. How did Christ the Son of God become man?

A. Behold a virgin shall bring forth a son and they shall call his name Immanuel, which being interpreted is, God with us. When the fulness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And the "word" was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth. In him dwelleth all the fulness of the god-head bodily; who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Vid. Heb. ii. 16. and i. 3. 1 Tim. iii. 16.

Q. Is Christ the only redeemer of our race.

A. There is none other name under heaven, given among men, whereby we must be saved. There is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all.

Q. *What offices doth Christ execute as our redeemer?*

A. *The office of a prophet, or teacher.*

Moses truly said unto the Fathers, a prophet shall the Lord our God raise up unto you, of your brethren, him ye shall hear, in all things whatsoever he shall say unto you. We know that thou art a teacher come from God, for no man can do these miracles except God be with him. Vid. John xv. 15.

Of a priest, to atone, and intercede.

In all things it behoved him to be made like his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. Wherefore he is able to save them unto the uttermost, that come unto God by him, seeing he ever liveth to make "intercession" for them. He once appeared, to put away sin by the sacrifice of himself, and because he continueth forever, he hath an unchangeable priesthood. If any man sin we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Eph. v. 2. Isaiah liii. 12.

A king, to rule, and conquer.

The Father loveth the Son and hath given all things into his hand, even all power in heaven and earth. And he must reign till he hath put all things under his feet. The last enemy is death. Lord remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, to day shalt thou be with me in paradise. Mat. xxi. 5. Acts v. 31. Rev. xix. 16.

Q. *Wherein did Christ's humiliation consist?*

A. He took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that we through his poverty might be rich. Gal. iii. 13. Heb. xii. 2-3. Isaiah liii. 2-3.

Q. *Wherein consisted Christ's exaltation?*

Heb. xii. 2. A. Jesus for the joy that was set before him endured the cross despising the shame and is set down
 Eph. i. 17. at the right hand of God. The God of our Lord
 20. 21. 22. Jesus Christ, the Father of glory, hath raised him
 from the dead, and set him at his own right hand in
 the heavenly places: Far above all principality and
 power, and might, and dominion, and every name
 that is named, not only in this world, but also that
 which is to come, and hath put all things under his
 feet, and gave him to be head over all things to the
 Acts xvii. church. And hath appointed a day, in which he
 31. shall judge the world in righteousness by that "man"
 whom he hath ordained, whereof he hath given as-
 surance to all men, in that he hath raised him from
 the dead. Heb. i. 3-4. Phil. ii. 9, 10, 11.

SECT. 5.

Q. *What benefits do we receive from the death and sufferings of Christ?*

A. *Redemption.*

1 Pet. i. 18. Ye were not redeemed with corruptible things as
 silver and gold, but with the precious blood of Christ.
 Heb. ix. 12. By his own blood, he obtained eternal redemption for
 Tit. ii. 14. us. He gave himself for us, that he might redeem
 us from all iniquity, and purify unto himself a pe-
 Gal. i. 4. culiar people zealous of good works. He gave him-
 self for our sins that he might deliver us from this
 1 Thess. i. present evil world. Jesus delivered us from the
 10. wrath to come.

Remission of sin.

1 Joh. i. 17. The blood of Jesus Christ his Son cleanseth from
 Matt. xxvi. all sin. My blood is shed for the remission of sins.
 28. Without shedding of blood there is no "remission."
 Heb. ix. 22. In him we have redemption, through his blood even
 Eph. i. 7. the forgiveness of sin, according to the riches of his
 grace.

Reconciliation to God.

1 Pet. iii. 18 Christ hath suffered for sins, the just for the unjust,
 Rom. v. 10. that he might bring us to God. If when we were
 enemies, we were reconciled to God by the death of
 his Son, much more, being reconciled, we shall be

saved by his life. You that were sometimes alienated, and enemies in your mind, by wicked works, he hath now *reconciled*, in the body of his flesh, through death, to present you holy and unblameable in his sight.

Justification.

God commendeth his love towards us, in that while we were yet sinners Christ died for us ; much more then, being now *justified* by his blood, we shall be saved from wrath through him. Who was delivered for our offences and was raised again for our *justification*. Who is he that *condemne*th ? It is Christ that died. Coli.21-22
Rom.v.8.9
— iv. 25.
—viii.34.

Sanctification.

We are *sanctified* through the offering of the body of Jesus Christ once for all. He was made sin for us, who knew no sin, that we might be made the *righteousness* of God in him. If the blood of bulls and of goats *sanctified* to the purifying of the flesh, how much more shall the blood of Christ, *purge* your consciences from dead works to serve the living God. Christ suffered for us, leaving us an example, that ye should follow his steps ; who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again, when he suffered he threatened not ; but committed himself to him that judgeth righteously. Who his own self bear our sins in his own body on the tree, that we being dead to sin, should live to righteousness, by whose stripes we are healed. Heb. x. 10.
2Cor.v.21.
Heb.ix.13.
1 Pet. ii.
21-24.

Glorification.

Bringing many sons to glory, through sufferings. For this cause he is the mediator of the New Testament, that by means of death for the redemption of the transgressors, they which are called might receive the promise of eternal inheritance. He died for us that whether we wake, or sleep, we should live together with him. He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things. The gift of God is eternal life, through Jesus Christ our Lord. Heb. ii.10.
— ix. 15.
Thes.v.10.
Rom. viii.
32.
— vi. 23.

Q. *What is the gospel of Jesus Christ.*

Luke ii.
10-14

A. Good tidings of great joy to all people. For

1 Tim. i. 15

a Saviour is born, which is Christ the Lord. And a multitude of the heavenly host praised God, saying, glory to God in the highest, and on earth peace, good will towards men. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came

Isa. lxxiii. 1

into the world to "*save sinners.*" Who is this that cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness,

Joh. vi. 35

"*mighty to save.*" I am the bread of life, he that cometh to me shall never hunger, he that believeth

—vii. 37

on me shall never thirst. In the last day, that great day of the feast, Jesus stood and cried, saying, if any

Isa. lv. 1

man thirst let him come unto me and drink. Ho every one that thirsteth come ye to the waters, and he that hath no money come ye, buy and eat, yea come buy wine and milk, without money and with-

Mat. xix.

out price. Suffer little children, and forbid them

14.

not, to come unto me, for of such is the kingdom of heaven. He will gather the lambs with his arm,

Mat. xi. 28.

and carry them in his bosom. Come unto me all ye that labour and are heavy laden, and I will give

Rev. xxii.

you rest. The spirit and the bride say come, and

17.

let him that heareth, say come, and let him that is athirst, come: And whosoever will, let him come.

Joh. vi. 37

And him that cometh I will in no wise cast out.

Isa. i. 18.

Come now and let us reason together, saith the Lord though your sins be as scarlet they shall be white as snow, though they be red like crimson, they shall be

—xlv. 22

as wool. Look unto me, and be ye saved all the ends of the earth. Have I any pleasure at all, that

Ez. xviii 23

the wicked should die, saith the Lord, and not that

—xxxiii. 11

he should return from his ways and live? As I live saith the Lord God, I have no pleasure in the death of him that dieth; wherefore, turn ye, turn ye, from your evil ways, for why will ye die?

Q. *How are we made partakers of the redemption purchased by Christ?*

Tit. iii. 5.

A. Not by works of righteousness which we have

done, but according to his mercy, he saved us by the washing of regeneration and the renewing of the Holy Ghost. He that believeth on the Son hath John iii. 36 everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him. He is the author of eternal salvation to all Heb. v. 9 them that obey him.

Q. *What is regeneration, or effectual calling.*

A. If any man be in Christ, he is a new creature, 2 Cor. v. 17 old things are past away, behold all things are become new.

The Author.

God who hath called us with an holy calling, not 2 Tim. i. 9 according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. A new heart will I Ezk. xxxvi. give you and a new spirit will I put within you, and 26, 27-37 I will take away the stony heart, and give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes. Yet I will, for this be inquired of by the house of Israel to do it for them, saith the Lord God. Cast away all your Ezek. xviii. transgressions, and make you a new heart, and a new 31, 32 spirit, for why will ye die O house of Israel, for I have no pleasure in the death of the wicked, saith the Lord, wherefore turn yourselves, and live.

Means.

Born again, not of corruptible but of incorruptible seed, by the "word of God," which liveth and abideth forever. Of his own will begat he us with James i. 18 the word of truth. Vid. 1 Cor. iv. 15.

Necessity.

Without holiness none shall see the Lord. Except Heb. xii. 14 a man be born again he cannot see the kingdom of John iii. 3 God.

Fruit and design.

We are his workmanship created in Christ Jesus Eph. ii. 10 unto good works which God hath before ordained that we should walk in them.

SECT. 6.

Q. *What is justification?*

A. Be it known unto you, that through this man
 Acts xiii. 38, 39. is preached unto you the forgiveness of sins, and by
 him all that believe, are justified from all things (i. e.
 1 Cor. vi. 11. justified by the law of Moses. Ye are justified in the
 name of the Lord Jesus, and by the Spirit of our
 Rom. iii. 23-26. God. All have sinned and come short of the glory
 of God, being justified freely by his grace, through
 the redemption that is in Jesus Christ. Whom God
 hath set forth to be a propitiation through faith in
 his blood, to declare his righteousness for the remis-
 sion of sins that are past, through the forbearance of
 Gal. ii. 16. God; that he might be just, and the justifier of him
 who believeth in Jesus. We have believed in Jesus
 Christ, that we might be justified by the faith of
 Christ and not by the works of the law, for by the
 works of the law shall no flesh be justified. See Phil.
 iii. 8-9. Rom. iv. 5-8 and v. 8-21.

Q. What is adoption ?

John i. 12. *A.* As many as received him to them gave he
 power to become the "*sons*" of God, even to them
 Gal. iv. 6. that believe on his name. And because ye are
 "*sons*," God hath sent forth the spirit of his Son
 2 Cor. vi. 18. into your hearts, crying Abba Father. I will be a
 father unto you and ye shall be my sons and daugh-
 Rom. viii. 17. ters saith the Lord Almighty. And if *children* then
 heirs, heirs of God and joint heirs with Christ. Be-
 1 John iii. 1. hold what manner of love the Father hath bestowed
 on us that we should be called the *sons* of God;
 Eph. i. 5, 6. Having predestinated us unto the adoption of *children*
 by Jesus Christ, to himself, according to the good
 pleasure of his will, to the praise of the glory of his
 grace, wherein he hath made us accepted in the be-
 loved.

Q. What is sanctification ?

2 Pet. iii. 18. *A.* Grow in grace, and in the knowledge of our
 —i. 5-7. Lord and Saviour Jesus Christ. Giving all dili-
 gence, add to your faith virtue, and to virtue knowl-
 edge, and to knowledge temperance, and to temper-
 ance patience, and to patience godliness, and to god-
 liness brotherly kindness, and to brotherly kindness

charity. This one thing I do forgetting those things which are behind and reaching forth to those that are before, I press towards the mark for the prize of the high calling of God in Christ Jesus. God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth. Of him are ye in Christ Jesus who of God is made unto us, wisdom, righteousness, "*sanctification,*" and redemption.

Phil. ii. 13.

14.

2 Thess. ii.

13.

1 Cor. i. 30.

Q. *What are the benefits which in this life do accompany or flow from justification, adoption and sanctification?*

A. *Assurance of hope.*

These things have I written unto you that believe on the name of the Son of God, that you may know that ye have eternal life. Hereby we do know, that we know him, if we keep his commandments. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is. I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

1 John v.

13.

1 Joh. ii. 3.

2 Cor. v. 1.

1 Joh. iii. 2.

Rom. viii.

38-9.

Peace of mind.

Being justified by faith, we have peace with God through our Lord Jesus Christ; By whom we stand, and rejoice, in hope of the glory of God. And this hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us. The fruit of the spirit is love, joy, "*peace,*" long suffering, gentleness, goodness, faith, meekness, temperance.

Rom. v. 1.

2. 5.

Gal. v. 22-3

Joy in the Holy Ghost.

The kingdom of God is not meat and drink, but righteousness, and peace, and "*joy*" in the Holy

Rom. xiv.

17. 18.

Ghost : For he that in these things serveth Christ is acceptable to God and approved of men. Our "*re-joicing*" is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. As sorrowful yet always

1 Cor. i. 12. " *rejoicing.*" Unto you that believe he is precious, whom having not seen, ye love, in whom though now ye see him not, yet believing ye "*rejoice with joy*" unspeakable and full of glory.

Growth in grace.

Prov. iv. 18 The path of the just, is as the shining light, that shineth more and more to the perfect day.

Perseverance to the end.

Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. Who are kept by the power of God through faith unto salvation. Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Be thou faithful unto death, and I will give thee a crown of life.

1 Pet. i. 5.

1 Cor. xv. 58.

Rev. ii. 10.

SECT. 7.

Q. *What is the difference between the righteous, and the wicked, at death?*

Prov. xiv. 32. **A.** The wicked is driven away in his wickedness, but the righteous hath hope in his death. Mark the perfect man, and behold the upright; for the end of that man is peace. I heard a voice from heaven, saying; blessed are the dead that die in the Lord, from henceforth; they rest from their labours, and their works do follow them. We are confident and willing rather to be absent from the body, and be present with the Lord: Wherefore we labour, that whether present or absent, we may be accepted of him.

Ps. 37. 37.

Rev. xiv. 13

1 Cor. v. 8.

9.

Q. *What benefits do believers receive from Christ, at the resurrection?*

1 Cor. xv. 44. **A.** There is one glory of the sun, another glory of the moon, and another glory of the stars; so also is the resurrection of the dead; it is sown in corrup-

tion, it is raised in incorruption; it is sown a natural body, it is raised a spiritual body. The Lord Jesus Christ shall change our vile body that it may be fashioned like unto his most glorious body. Behold I shew you a mystery; We shall not all sleep; but we shall be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. And the dead in Christ shall rise first; then we which are alive and remain unto the coming of the Lord, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Then shall be brought to pass that saying, Death is swallowed up in victory. O death where is thy sting, O grave where is thy victory. The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory, through our Lord Jesus Christ. Job. xix. 26, 27.

Phil.iii.21

I Cor. xv. 51. 52.

I Thess.iv 16. 17.

I Cor. xv. 54-57.

Q. What shall be done to the righteous and to the wicked, after the resurrection?

A. We shall all stand before the judgment seat of Christ; then every one of us shall give an account of himself to God; that every one may receive the things done in his body, according to what he hath done, whether it be good or bad. The hour is coming, in which all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. I beheld, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth, from

Rom. xiv. 10-12.

2 Cor.v.10

Joh. v. 28. 29.

Mat. xxv. 31, 32.

Dan. vii. 9, 10.

before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set. And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead small and great, stand before God, and the books were opened, and the dead were judged out of those things which were written in the books, according to their works. Then shall he separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And God himself shall be with them, and be their God. And he shall wipe away all tears from their eyes; and there shall be no more sorrow, nor crying, nor pain, neither can they die any more: For they are equal unto the angels; and are the children of God, being the children of the resurrection. Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire prepared for the devil and his angels. There shall be wailing and gnashing of teeth.

Rev. xx. 11, 12. **Mat. xiv.** **Rev. xxi.** 3, 4. **Luke ix.** 36. **Mat. 13. 42** **Mark iv 44** **1 Pet. iii. 14** 10, 11.

Where their worm dieth not, and the fire is not quenched. These shall go away into everlasting punishment, but the righteous into life eternal. Wherefore, beloved, seeing that ye look for such things, be diligent, that you may be found of him in peace, without spot, and blameless. But the day of the Lord will come as a thief in the night (i. e. unexpectedly), in the which, the heavens being on fire, shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

SECT. 8.

Q. *What is the duty which God requires of man?*

A. Fear God and keep his commandments, for this is the whole duty of man. He hath shewed thee O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly with thy God. Behold, to obey is better than sacrifice, and to hearken, than the fat of rams. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

Ecc. xii. 13
Mic. vi. 8.
2 Sam. xv. 22.
Rev. xxii. 14.

Q. What is the moral law?

A. The ten commandments, that Moses wrote on two tables of stone, which the Lord spake unto him in the mount out of the midst of fire. Wherefore the law is holy, and the commandment holy, and just, and good. I am not come to destroy the law, or the prophets, but to fulfil; till heaven and earth pass, not one jot or tittle, shall in no wise pass from the law, till all be fulfilled.

Deut. x. 4.
Rom. 7. 12.
Mat. v. 17.

Q. What is the sum of the ten commandments?

A. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself; on these two commandments hang all the law and prophets.

Mat. xxii. 37-40.

Q. What is the sum of the first table of the ten commandments?

A. Worship God.

Rev. xix. 10.

Q. What is the sum of the second table, or six last precepts of the moral law?

A. All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

Mat. vii. 12.

Q. What is the preface to the ten commandments?

A. I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.

Ei. xx. 2.

Q. What doth the preface to the ten commandments teach us?

A. That we, being delivered out of the hands of our enemies, might serve God, without fear, in holiness and righteousness "before him," all the days of our lives. And as he that hath called you is holy,

Luke i. 74.

Pet. i. 15.

18. 19. so be ye holy in all manner of conversation. Forasmuch as ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Cor. vi. 19, 20.

SECT. 9.

The decalogue, or law of ten commandments, was written by the finger of God, on two tables of hewn stone; of which the first table contains all the duties of worship or piety which we owe to God; and the second, those of equity and benevolence towards man. In the first table are contained four precepts, of which the first respects the *object*, the second, the *means*, the third, the *manner*, and the fourth, the *time* of worship. In the second table which contains six precepts, the fifth enjoins relative duties, the sixth guards the life, the seventh the chastity, the eighth the property, and the ninth the reputation, of ourselves and others; while the tenth strikes at the root of all evil, and forbids; even the desire or inclination, of doing any thing injurious to our neighbour. "*I had not known iust, except the law had said, thou shalt not covet.*" In the decalogue, i. e. in ten words, infinite wisdom has given us an accurate abridgment of all piety and morality. There being no one duty required, or any sin forbidden in the whole book of God, but is implied, in one or more of these precepts. Most of the commands are expressed in negative, or prohibitory terms; the fourth and fifth only, are affirmative, or enjoining. The affirmative, however, always include a prohibition of the contrary sin, and the negative an injunction of the opposite duty. Negative precepts bind in every case and at every moment of time; and the same precept which forbids the outward act, equally forbids the inward propensity, or desire of the heart, as well as every appearance of evil, or temptation leading on to it. Duties of the highest class are those which belong to the first table of the law, because

they arise from the first and most durable relation. Man had a maker, before he had a neighbour, to love. He became the subject of God, before he was a member of human society. Justice and charity are then, acceptable acts of obedience to God, when they flow from principles of piety; nor can it be expected that any man will be true to his neighbour, who is false to his God.

SECT. 19.

Q. Which is the first commandment?

A. Thou shalt have no other Gods before me. Exod. xx.

Q. What is required in the first commandment?

A. The first commandment requires us,
To know God.

Know thou the God of thy fathers, and serve him with a perfect heart and with a willing mind, for the Lord searcheth the heart, and understandeth all the imagination of the thoughts. Acquaint now thyself with him, and be at peace; thereby good shall come unto thee. He that loveth not, knoweth not God; for God is love. He that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him.

1 Ch. xvii. 9.

Job xxii. 27

1 Joh. iv. 8.

1 Joh. ii. 4

To choose and acknowledge Him, as our God.

Choose ye this day whom ye will serve. The Lord shall be my God. The Lord is the true God; he is the living God, and an everlasting king. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, to keep his statutes, and hearken to his voice. In all thy ways acknowledge God, and he shall direct thy paths.

Josh. 24. 25

Ps. xlviii. 14

Jer. x. 10.

Deut. xvi.

Prov. iii. 6.

To worship and glorify him.

Thou shalt "worship" the Lord thy God, and him only shalt thou serve. Whether ye eat or drink, or whatsoever ye do, do all to the "glory" of God. Herein is my father "glorified," that ye bear much fruit. See Gal. iv. 18.

Mat. iv. 10

1 Cor. x. 30

Joh. xv. 8.

Q. How must we worship and glorify God?

A. In the exercise of

Regard to the divine presence.

I have set the Lord always before me. Seeing Ps. xvi. 8.

Heb. xi. 27. him who is invisible. Doth not he see my ways, and
 Job count all my steps. Surely the Lord is in this place,
 Gen. 28. 16 and I knew it not.

Fear and reverence.

Heb. xii. 28 Let us have grace whereby we may serve God
 29. acceptably with reverence and godly fear. For our
 Nah. i. 6. God is a consuming fire. Who can stand before his
 indignation, who can abide the fierceness of his an-
 Mat x. 28. ger? Fear not them who kill the body, but are not
 able to kill the soul, but rather fear him, who is able
 to destroy both body and soul in hell. The fire that
 Heb. x. 32. never shall be quenched. It is a fearful thing to fall
 Psal. iv. 4. into the hands of the living God. Stand in awe and
 sin not; but be thou in the fear of the Lord all the
 Job xviii. day long. For behold the fear of the Lord, that is
 28. wisdom, and to depart from evil is understanding.
 Deut. v. 29 O that there were such an heart in them, that they
 would fear me, and keep all my commandments al-
 ways, that it might be well with them and with their
 children forever.

Love to God.

Josh. 23. 11. Take good heed unto yourselves, that ye love the
 Jude xxi. Lord your God. Keep yourselves in the love of
 God, looking for the mercy of our Lord Jesus Christ
 Ps. xlii. 1. unto eternal life. As the heart panteth after the
 water brooks, so panteth my soul after thee, O God.
 Ps. lxxiii. Whom have I in heaven but thee, and there is none
 25, 26. upon earth that I desire besides thee—God is the
 strength of my heart, and my portion forever. This
 I Joh. v. 3. is the love of God, that we keep his commandments,
 and his commandments are not grievous.

Gratitude and Praise.

Ps. cxvi. 12. What shall I render unto the Lord for all his be-
 —cxxxix. nefits towards me. How precious are thy thoughts
 17. 18. unto me, O God, how great is the sum of them. If
 I should count them, they are more in number than
 —lxxxvi. the sand, when I awake, I am still with thee. I will
 12. praise thee O Lord my God, with all my heart, I
 will glorify thy name forever and ever.

Fervency and Zeal.

Rom. 12. 11 Not slothful in business, fervent in spirit, serving

the Lord. The zeal of thine house hath eaten me up. He was zealous for his God; Zealous of good works. Ps. lxxix. 9.

Hope and Trust in God.

The Lord is my portion, saith my soul, therefore I will hope in him. Who is among you, that feareth the Lord, who walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God. They that wait on the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass. What time I am afraid, I will trust in thee. Though he slay me, yet will I trust in him. He shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord. Blessed is the man that trusteth in him. Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Take heed, lest there be in any of you an evil heart of unbelief, in departing from the living God. Sam. iii. 2. 4. Isa. i. 10. Isa. xl. 31. — xxvi. 3. Ps. xxxvii. 5. — lvi. 3. Job xiii. 15. Ps. cxii. 7. Ps. 34. 8. Jer. xvii. 5. Heb. iii. 12.

Joy and delight in God.

Serve the Lord with gladness. Delight thyself in the Lord, and he shall give thee the desires of thine heart. Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor let the rich man glory in his riches, but let him glory in this, that he understandeth and knoweth me, that I am the Lord, who exerciseth loving kindness, judgment and righteousness in the earth. Although the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, &c. yet will I rejoice in the Lord, I will joy in the God of my salvation. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. The Lord reigneth, let the earth rejoice. Let the righteous be glad, let them rejoice in the Lord, yea, let them exceedingly rejoice, and Ps. c. 2. — xxxvii. 4. Jer. ix. 23. 24. Hab. iii. 17. 18. Luk. xlv. 47. Ps. xcvi. 1. — lxxviii. 3. — xxxii. 11

Rev. xix. 6. shout for joy. Alleluia; for the Lord God omnipotent reigneth.

Meditation on God.

Ps. lxxiii. 6. I remember thee upon my bed, I meditate on thee
— civ. 34. in the night watches. My meditation of him shall

Is. xxvi. 8. be sweet. The desire of our souls is to thy name,

Mal. iii. 16 and to the remembrance of thee. And a book of remembrance was written before him, for them that

Jer. ii. 32. thought on his name. Can a maid forget her ornaments, or a bride her attire, yet my people have forgotten me days without number.

— on his Word.

Ps. cxix. 97 O how I love thy law! It is my meditation all
148. the day. Mine eyes prevent the night watches, that I might meditate in thy word.

— on his Works.

Ps. cxliii. 5 I meditate on all thy works. I muse on the

Ps. cxi. 2. work of thy hand. The works of the Lord are great, sought out of all them that have pleasure there-

Is. xi. 26. in. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by

Ps. viii. 3. number; he calleth them all by names. When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him, or the son of man, that thou visitest him?

— on his Son.

Heb. xii. 3. "Consider" him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Attention to the providence of God.

Job 37. 14. Harken unto this O Job, stand still and consider
— 36. 24. the wondrous works of God. Remember that thou

Mic. vi. 9. magnify his work which men behold. Hear ye the

Mat. vi. "rod," and him that hath appointed it. Behold the fowls of the air, for they sow not, neither do they

reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they.

Consider the lilies of the field, how they grow; they toil not, neither do they spin; And yet, Solomon, in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grafs of the field, shall he not much more clothe you. The harp and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

Isa. v. 12.

Submission to Divine Providence.

Behold, here am I, let him do to me, as seemeth good unto him. Not my will, but thine be done. The cup which my father hath given me, shall I not drink it? What? shall we receive good at the hand of God, and shall we not receive evil. I was dumb, I opened not my mouth, because thou didst it. Be still, and know that I am God. What I do, thou knowest not now, but thou shalt know hereafter.

2 Sam. xv. 26.
Luke 22. 42.
Joh. 18, 11.
Job ii. 10.
Ps. 39. 9.
—xlvi. 10
Joh. xiii. 7.

Obedience to the will of God.

All that the Lord hath said will we do, and be obedient. Then shall I not be ashamed, when I have respect unto all thy commandments. I delight to do thy will, O my God, yea, thy law is within my heart. Walk worthy of the Lord, unto all pleasing, being fruitful in every good work. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures. Verily, verily, I say unto you, if a man keep my sayings, he shall never see death.

Ex. xxiv. 7.
Ps. cxix. 6.
— xl. 8.
Col. i. 10.
Job xxxvi. 11.
Joh. viii. 51

Q. *What is forbidden in the first commandment?*

A. *Atheism.*

The fool hath said in his heart, there is no God. Thou believest that there is one God; thou doest well; the devils also believe and tremble.

Ps. xiv. 1.
Jam. ii. 19.

Idolatry.

Thou shalt worship no other God, for the Lord, whose name is jealous, is a jealous God. We preach unto you, that ye should turn from these vanities, unto the living God, who made heaven and earth, and the sea, and all things that are therein. Their sorrows shall be multiplied that hasten after another god.

Ex. 34. 13
Act xiv. 15
Ps. xvi. 4.

Polytheism.

They feared the Lord, and served their own gods. They serve not our Lord Jesus Christ, but their own

2Kin 17. 33
Rom. 16. 18

Phil.iii.19. belly. Whose God is their belly. They are with-
 Rom. ch. i. out excuse, because, when they knew God, they glorified him not as God, but changed the glory of the incorruptible God into an image like unto corruptible man, and to birds, and four footed beasts, and creeping things, and worshipped and served the creature more than the Creator. For this cause God gave them up to vile affections.

Profanity.

2 Pet. iii. There shall come scoffers, walking after their own
 3. 4 lusts, saying, where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set thy sins in order before thine eyes. Consider this, lest I tear you in pieces, and there be none to deliver. See Psa. x. 11.
 Psa. 21-2. Heb. xii. 16.

Duplicity and indifference.

A double minded man is unstable in all his ways.
 Jam. i. 8. How long halt ye between two opinions, if the Lord
 1 Kings xviii. 21. be God, follow him, but if Baal then follow him.
 Rev.iii.15. I know thy works, that thou art neither cold nor hot.

Declension and apostacy.

Hos. vi. 4. Your goodness is as a morning cloud, and as the
 2 Joh. 8. early dew, it goeth away. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Looking diligently lest any man fail of the grace of God. If any man draw back, my soul shall have no pleasure in him.
 Heb.xii.15. Heb. x. 38. When the righteous man turneth away from his
 Ezk. xviii. 24. righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. If after they have escaped the
 2 Pet. ii. 20, 21. pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome; the latter end is

worse with them than the beginning : for it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

SECT. II.

Q. Which is the second commandment ?

A. Thou shalt not make unto thee any graven image or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

Q. What is required in the second commandment ?

A. The second commandment prescribes the means, or ordinances, in the use of which only, God will be worshipped, viz.

Prayer.

Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known to God. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

Phil. iv. 6.

Eph. v. 20.

Public worship.

Gather the people together, men, women and children, that they may hear, learn and fear the Lord your God, and observe to do all the words of this law. Come let us go up to the house of the God of Jacob and he will teach us of his ways, and we will walk in his paths. The next sabbath day came together, almost the whole city, to hear the word of God ; and the whole multitude of people were praying at the time of incesse. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of God, all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. I went to the house of God with the voice of joy and praise, with a multitude that kept

Deu. xxxii.

12.

Isa. ii. 3.

Acts xiii.

44.

Luke i. 10

Ps. xxvii. 4

Ps. xlii.

- Ps. cxi. 1. holy day. In thy fear will I worship towards thy holy temple; I will praise the Lord with my whole heart in the assembly of the upright, and in the congregation. Let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. In all places where I record my name, I will come unto thee, and I will bless thee.

Reading the Scriptures.

- Deut. xvii. 19. He shall read in this book all the days of his life, that he may learn to fear the Lord, and to keep all the words of this law, to do them. Moses is read in Acts xv. 21 the synagogue every sabbath day. These were more noble than those in Thessalonica, in that, they searched the scriptures daily, whether those things were so.

Singing psalms and hymns, in public and private.

- Ps. cxlix. 1. Sing unto the Lord, a new song, and his praise in the congregation of saints; let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms, for the Lord is a great God and a great king above all gods. Teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your hearts to the Lord.

Religious fasting.

- 1 Cor. vii. 5. Give yourselves to fasting and prayer. When I heard these words, I sat down and wept, and mourned certain days, and fasted and prayed before the God of heaven. Is not this the fast I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free? Is it not to deal thy bread to the hungry, and to bring the poor that are cast out, to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh.

Religious conversation.

- Mal. iii. 6. They that feared the Lord, spake often one to another, and the Lord hearkened. Speaking to yourselves, in psalms, hymns and spiritual songs, singing

and making melody in your hearts to the Lord. Come and hear, all ye that fear God, and I will declare what he hath done for my soul. Talk ye of all his wonderous works. And be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear. Exhort one another daily while it is called to-day lest any of you be hardened through the deceitfulness of sin. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers.

Ps. lxxvi.16

1Chr.xvi.9

1Pet.iii.15

Heb.iii.13

Eph.iv.29.

Virtuous education of children.

These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently to thy children, and shall talk of them, when thou fittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. That the generation to come might know them, even the children that should be born, who should arise and declare them to their children, that they might set their hope in God, and keep his commandments.

Deut.vi.6.

9.

Ps.lxxviii.

6. 7.

Religious vows ; or covenanting with God, and with one another.

Come and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten. They entered into covenant, to seek the Lord God of their fathers, with all their heart and with all their soul. They clave to their brethren, and entered into an oath to walk in God's law, and to do all his commandments. I have sworn and I will perform it, that I will keep thy righteous judgments. One shall say, I am the Lord's, and another shall subscribe with his hand unto the Lord. And they gave their ownelves to the Lord, and unto us by the will of God. Whosoever shall confess me before men, him will I confess before my Father which is in heaven ; but whosoever shall deny me before men, him will I deny before my Father which is in heaven. Present your bodies a living sacrifice, holy,

Jer. l. 5.

2 Chr. xv.

12.

Neh. x. 29

Ps. cxix.

106.

Isa. xli. 5

2Cor.viii.5

Mat. x. 32

33.

Rom.xii.1

acceptable, unto God, which is your reasonable service. Gather my saints together unto me, those that have made a covenant with me by sacrifice.

Church discipline.

Mat. xviii. If thy brother trespass against thee, go and tell
15-17. him his fault, between him and thee alone; if he will not hear thee, then take with thee, one or two more, and if he neglect to hear them, tell it unto the church, but if he neglect to hear the church let him be unto thee as an heathen man and a publican. A little leaven leaveneth the whole lump; purge out therefore the old leaven, that ye may be a new lump.

Q. *What is forbidden in the second commandment?*

A. *Idolatry.**

1 Joh. v. 21. Little children keep yourselves from idols. To whom will ye liken God, or what likeness will ye compare unto him. Take good heed, for ye saw no manner of similitude, in the day, the Lord spake unto you in Horeb, lest ye corrupt yourselves, and make you an image. For I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images.

Superstition, or will worship.

Acts 17. 22 I perceive that in all things ye are too superstitious. Who hath required this at your hand? In vain do they worship me, teaching for doctrines the commandments of men. Why are ye subject to ordinances, after the commandments of men. (Touch not, taste not, handle not;) which things have indeed a shew of wisdom in will worship and humility. Observe all things whatsoever I have commanded you. If any man shall add, or take away, from the words of this book, God shall take away his part out of the book of life, and out of the holy city, and from the things written in this book. Deut. xii. 32.

* The idolatry forbidden in the first commandment respects the object of worship, i. e. worshipping a false God. The idolatry forbidden in the second commandment respects the means of worship, or worshipping the true God in a false manner, i. e. by images, or any other way not appointed by Him.

Prejudice and bigotry.

Nathaniel said unto him, can any good thing come out of Nazareth? Philip saith unto him, come and see. Hath any nation changed their gods, which are yet no gods? The Jews have no dealings with the Samaritans. I bear them record that they have a zeal for God, but not according to knowledge.

Joh. i. 4. 6.
Jer. ii. 11.
Joh. iv. 9.
Rom. x. 2.

Sacrilege.

Dost thou commit sacrilege? Will a man rob God? Yet ye have robbed me, in tythes and offerings, ye are cursed with a curse, for ye have robbed me.

Rom. ii. 22
Mal. iii. 8.

Simony.

When Simon saw, that by laying on of the apostles' hands, the Holy Ghost was given, he offered them money. But Peter said unto him, thy money perish with thee.

Acts viii.
18. 20.

Unreasonable curiosity.

Secret things belong to the Lord our God, but those things which are revealed, belong unto us, and to our children forever, that we may do all the words of this law. Then said one, are there few that be saved? Jesus said, strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able. If I will that he tarry till I come, what is that to thee? Follow thou me.

Deut. xxxii.
29.
Luke xiii.
23, 24.
Joh. xxi. 22

SECT. 12.

Q. Which is the third commandment?

A. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain.

Q. What is required in the third commandment?

A. Give unto the Lord the glory due unto his name: O worship the Lord in the beauty of holiness; fear before him, all the earth. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy. But cursed be the deceiver, that hath in his flock a male, and sacrific-

Ps. xcvi. 8. 9
Rev. xv. 3. 4
Mal. i. 14

eth unto the Lord a corrupt thing ; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord, I will send a curse upon you, and will curse your blessings.

Q. *What is forbidden in the third commandment ?*

A. *Hypocrisy.*

They did flatter him with their mouth, and they lied unto him with their tongues : For their heart was not right with him, neither were they stedfast in his covenant. Thou hast a name that thou livest, and art dead. If any man seem to be religious, and bridleth not his tongue, this man's religion is vain. They profess to know God, but in works deny him, being abominable, and disobedient, and unto every good work reprobate. I know the blasphemy of them, which say they are Jews, and are not: The name of God is blasphemed among the Gentiles, through you. 1 Kings xxi. 9-14.

Vain disputes.

Some have turned aside to vain jangling ; proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds. Avoid foolish questions, and contentions, and strivings about the law, for they are unprofitable and vain.

Vain, false, and profane swearing.

Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. Swear not at all, neither by heaven, for it is God's throne ; nor by the earth, for it is his footstool. But let your communication be yea, yea ; nay, nay ; for whatsoever is more than these cometh of evil. Above all things, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath.

Blasphemy.

Whom hast thou reproached and blasphemed ? against whom hast thou exalted thy voice, and lifted up thine eyes on high ? even against the holy one of

Israel. He opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. The blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world, nor in the world to come. The Israelitish woman's son blasphemed the name of the Lord, and cursed; and Moses spake to the people of Israel, that they should bring forth him that had cursed; and stone him with stones.

Rev. xiii. 6.
Mat. xii. 31, 32.
I. ev. xxiv. 11. 23.

SECT. 13.

Q. Which is the fourth commandment?

A. Remember the sabbath day to keep it holy; six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it. See Deut. v. 12.

Q. Which day of the seven, is the christian sabbath?

A. Upon the first day of the week, when the disciples came together, Paul preached unto them, ready to depart on the morrow. On the first day of the week, let every one of you lay by him in store, as God hath prospered him. Jesus was risen early the first day of the week. I was in the spirit on the Lord's day. John xx: 19-26. Heb. iv. 10.

Acts xx. 7
I Cor. vi. 12
Mark xv 9
Rev. i. 10

Q. How is the sabbath to be sanctified;

A. From one sabbath to another, all flesh shall come and worship before me, saith the Lord. I was glad when they said unto me, let us go into the house of the Lord. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. Ye shall keep my sabbath, and reverence my sanctuary: I am the Lord. Keep thy foot (be serious and attentive) when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools. Be not rash with thy mouth; and let not thy heart be hasty to utter any

Is. lxxvi. 23.
Ps. cxxii. 1.
-lxxxiv. 10
Lev. xix. 30
Ecc. v. 1, 2

thing before God ; for God is in heaven, and thou upon earth ; therefore let thy words be few. Every one who keepeth my sabbath, from polluting it, will I bring to my holy mountain, and make them joyful in my house of prayer. Blessed is the man, who keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. If thou turn away thy foot (*if thou refrain*) from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord and honourable, and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words ; then shall thou delight thyself in the Lord, and he shall feed thee with the heritage of Jacob thy father.

Q. *What is forbidden in the fourth commandment ?*

A. Ye profane the sabbath day, and bring wrath on Israel. Saying, when will the sabbath be gone, that I may sell corn, and set forth wheat. Behold, what a weariness is it ; ye have snuffed at it, and brought and offering ; should I accept this at your hand, saith the Lord. When it began to be dark before the sabbath, I commanded, that the gates of Jerusalem should be shut, and charged them that they should not be opened, till after the sabbath, and that no burden be brought in on the sabbath day. Vid. Acts xx. 9. Numb. xv. 32-36.

Works of necessity and mercy.

As Jesus went through the corn fields on the sabbath day, his disciples were an hungred, and began to pluck the ears of corn, and to eat ; but when the Pharisees saw it, they said, behold thy disciples do that which is not lawful to do on the sabbath day ; but he said unto them, if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. The sabbath was made for man, and not man for the sabbath ; therefore the Son of Man is Lord even of the sabbath day.

SECT. 14.

Q. *What is the fifth commandment ?*

A. Honour thy father and thy mother, that thy

days may be long upon the land which the Lord thy God giveth thee. See Eph. vi. 2, 3.

Q. *What is required in the fifth commandment?*

A. All relative duties. Such are,

Duties of children to parents, viz.

Reverence and esteem of their persons.

Ye shall fear every man his mother and his father. Lev. xix. 3.

A son honoureth his father, and a servant his master. Mal. i. 6.

Bath-sheba went to king Solomon, to speak to him 1 King ii.

for Adonijah, and the king "rose up" to meet her, 2. 19.

and bowed himself unto her, and set down on his

throne, and caused a seat to be set for his mother,

and she sat on his right hand. As Elisha was 1 Kings

ploughing in the field, Elijah passed by, and cast his xix. 20.

mantle on him, and he left his oxen and ran after

Elijah, and said, let me I pray thee go back again,

and kiss my father, and my mother, and then I will

follow thee.

Obedience to their commands.

Children obey your parents in the Lord, for this Ezk. i. 6.

is right. Obey them in all things, for this is well Col. iii. 20.

pleasing to the Lord.

Subjection to their authority.

We have had fathers of our flesh, who corrected Heb. xii. 9.

us, and we gave them reverence. Jesus went down Luke ii. 57

with his parents to Nazareth, and was subject to

them.

Attention to their counsel and instruction.

Hear the instruction of thy father, and forsake not Prov. i. 8

the law of thy mother. Moses hearkened to the Ex. xviii. 24

voice of his father-in-law, and did all that he said.

A wise son heareth his father's instruction, but a Prov. xiii.

scorner heareth not rebuke. Poverty and shame I. 18.

shall be to him that refuseth instruction; but he that

regardeth reproof shall be honoured. Hear me now, —v. 7. 11.

O ye children, and depart not from the words of my 12, 13.

mouth, lest thou mourn at last, and say, how have I

hated instruction, and my heart despised reproof, and

have not obeyed the voice of my teachers, nor in-

clined mine ear to them that instructed me.

Relieving their wants.

- 1 Tim. v. 4. Let them learn first to shew piety at home, and to "requite" their parents, for that is good and acceptable before God. He that wasteth his father, and chafeth away his mother, is a son that causeth shame, and bringeth reproach. He (i. e. the child) shall be unto thee a restorer of thy life, and a nourisher of thine old age. And Joseph nourished his father, and all his fathers household with bread. See Mat. xv. 5. 6.

Disobedience punished.

- 1 Sam. ii. 25. The sons of Eli were sons of Belial, and they hearkened not to the voice of their father, because the Lord would slay them. Despise not thy mother when she is old. Cursed be he that sitteth light by his father or his mother; and all the people shall say, Amen. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. He that smiteth, or he that curseth his father or his mother, shall surely be put to death. Prov. xx. 20. Deut. xxi. 18-21.

*Duties of Parents.**To provide for their families.*

- 2 Cor. xii. 14. Children ought not to lay up for the parents, but the parents for the children. If any man provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel. A good man leaveth an inheritance to his children's children.

To maintain good order.

- Gen. xviii. 19. I know him, that he will "command" his children and his household after him, that they shall keep the way of the Lord; to do justice and judgment. One that ruleth well his own house, having his children in subjection with all gravity.

To preserve domestic peace.

- Gen. xlv. 24. See that ye fall not out by the way. Behold how good and how pleasant it is for brethren to dwell together in unity. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Ber-

ter is a dry morsel and quietness therewith, than a house full of sacrifices with strife.

To give their children a religious education.

Set your hearts to all the words which I testify among you this day, which ye shall command your children to observe and do, for it is not a vain thing for you, because it is your life. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Train up a child in the way he should go, and when he is old he will not depart from it. I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said, let thine heart retain my words, keep my commandments and live. When Hannah had weaned her son, (Samuel) she took him up with her, and brought him to the house of God in Shiloh; For this child I prayed, and the Lord hath given me my petition; therefore I have lent him to the Lord as long as he liveth. And Job rose up early in the morning, and offered burnt offerings, according to the number of them all; for he said, it may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. I have no greater joy than to hear that my children walk in the truth.

Deut. xxxii
46-7.

Eph. vi. 4.

Pr. xxii. 6.

Pr. iv. 3, 4.

1 Sam. i. 24,
27, 28.

Job i. 5.

3 Joh. 4.

To exercise proper authority and discipline.

Chasten thy son while there is hope, and let not thy soul spare for his crying. He that spareth his rod hateth his own son; but he that loveth him, chasteneth him betimes. The rod and reproof give wisdom, but a child left to himself, bringeth his mother to shame. Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him. His father had not displeased him at any time, saying, why hast thou done so. I have told Eli that I will judge his house forever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not; therefore have I sworn, that the iniquity of Eli's house shall not be purged with sacrifice, nor offering forever. Prov. xxiii. 13, 14.

Pr. xix. 18

— xiii. 24.

— xxix. 15.

— xxii. 15.

1 Kings i. 6

1 Sam. iii.

13, 14.

To set a good example.

Ps. ci. 2-7. I will walk within my house, with a perfect heart : I will not know a wicked person. He that walketh in a perfect way, he shall serve me : He that worketh deceit shall not dwell within my house : He that telleth lies shall not tarry in my sight. They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Duties of husbands and wives.

Eph. v. 33. Let every one of you in particular, so love his wife even as himself, and the wife see that she reverence her husband. The Lord hath been a witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion, and the wife of thy covenant. Did not he make one ? And wherefore one ? That he might seek a godly seed ; therefore take heed to your spirit ; let none deal unfaithfully against the wife of his youth. A strange woman forsaketh the guide of her youth, and forgetteth the covenant of her God ; — xii. 4. but a virtuous woman is a crown to her husband.

Duties of husbands. See Col. iii. 19. Eph. v. 25-28.

Mat. xix. 5. Prov. v. 18. 1 Pet. iii. 7.

— *of wives.* Eph. v. 22, 23, 24-33. 1 Tim. ii. 12. 1 Pet. iii. 1, 2. Gen. iii. 16.

— of servants.

Eph. vi. 5-8. Servants be obedient to them that are your masters, with fear and trembling, in singleness (sincerity) of your heart, as unto Christ ; not with eye service as men pleasers, but as the servants of Christ, doing the will of God from the heart ; with good will, doing service as to the Lord, and not to men ; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether bond or free. Exhort servants to be obedient to their own masters, and to please them well in all things ; not answering again ; not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. See 1 Pet. ii. 18-21. Col. iii. 22-25.

Tit. ii. 9, 10.

Duties of masters.

Ye masters do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with him. Give unto your servants that which is just and equal. The wages of him that is hired, shall not abide with thee all night until the morning. Thou shalt not rule over him with rigour, but shall fear thy God. Did I despise the cause of my manservant, or of my maidservant, when they contended with me; what then shall I do when God riseth up? Did not he that made me make him? Thou shalt not oppress an hired servant that is poor and needy; at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and sitteth his heart upon it, lest he cry against thee unto the Lord, and it be sin unto thee. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them that have reaped, are entered into the ears of the Lord of sabaoth.

Eph. vi. 9.
Col. iv. 1.
Lev. xix. 13
—xxv. 43.
Job xxxi.
13-15.
Deut. xxiv.
14, 15.
James v. 4.

— *Ministers of the gospel.*

Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long suffering and doctrine; teaching every man, and warning every man, publickly, and from house to house. In all things shewing thyself a pattern of good works. Study to shew thyself approved unto God; not handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. So we speak, not as pleasing men, but God which trieth our hearts. Meditate on these things; give thyself wholly to them, that thy profiting may appear to all. Take heed to thyself, and to thy doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee.

2Tim. iv. 2.
Col. i. 28.
Act. xx. 20.
Tit. ii. 7.
2Tim. ii. 15
2Cor. iv. 2.
1Thes. ii. 4.
1Tim. iv.
15, 16.

Duties of the people to ministers.

Know them who labour among you, in word and doctrine, and are over you in the Lord, and admonish you; esteem them very highly in love for their

Thes. v. 12,
13.

- Heb. xiii. 7 works' sake. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief, for that is unprofitable for you. Take heed how ye hear.
- Luk. viii. 18 Gal. vi. 6. And let him that is taught in the word, communicate to him that teacheth in all good things. For the labourer is worthy of his hire. And the Lord hath ordained, that they which preach the gospel, should live of the gospel. Brethren, pray for us, that the word of the Lord may have free course.
- Rom. xv. 30 Eph. vi. 19. Strive together with me in your prayers to God for me; That utterance may be given, that I may open my mouth boldly, to make known the mystery of the gospel.

Duty of school instructors.

- Mat. xxviii. 9 10. Whom shall he teach knowledge? Whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breast. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little. The Lord hath given me the tongue of the learned, that I should know how to speak; and to handle the pen of a ready writer: I will instruct thee, and teach thee in the way which thou should go: I will guide thee with mine eyes. As well the small as the great; the scholar as the teacher, shall be skilful in all wisdom and science.
- 1. 4. Judg. v. 14. Pf. xxxii. 8. Chr. xxv. 8. Dan. i. 4.

— of scholars to their instructors, and of piety in youth.

- Pf. xxiii. 12. Apply thine heart to instruction, and thine ears to the words of knowledge. Take fast hold of instruction, let her not go, keep her, for she is thy life.
- iv. 13. Heb. xiii. 7. Ps. xxxii. 9. Obey them that have the rule over you, and submit yourselves. Be ye not as the horse, and the mule, which have no understanding; whose mouth must be held in with bit and bridle. Continue in the things which thou hast learned, knowing of whom thou hast
- 2 Tim. iii. 4. 15.

* As the office of a modern school-instructor, was unknown in former ages, the texts here used, are by way of accommodation only.

learned them. Timothy from a child, knew the holy Scriptures. And Jesus, at twelve years old, was found in the temple, sitting in the midst of the doctors, both hearing and asking them questions: And all that heard him were astonished at his understanding and answers. And he increased in wisdom and stature, and in favour with God and man. Wisdom is the principal thing; therefore get wisdom: She is more precious than rubies, and all things thou canst desire, are not to be compared unto her: Length of days is in her right hand, and in her left hand, riches and honour. Her ways are ways of pleasantness, and all her paths are peace. And happy is every one that retaineth her. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Young men be sober-minded. Both young men and maidens, let them praise the name of the Lord. Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word. Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment. Flee youthful lusts, and follow after righteousness.

Luke ii. 42
46. 52.

Prov. iv. 7.
—iii. 15-18

Eccl. xii. 17

Tit. ii. 6.

Ps. 148. 12.

Ps. cxix. 9.

Eccl. xi. 9.

2 Tim. ii. 22

Duty of Rulers.

Thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness. The God of Israel hath said, he that ruleth over men, must be just, ruling in the fear of God. He is a minister of God to thee for good. Take heed what ye do, for ye judge not for men, but for the Lord who is with you in judgment. Thou shalt take no gift. Thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour. When the righteous are in authority, the people rejoice; but when the wicked bear rule, the people mourn. The wicked walk on every side when the

Ex. xviii. 21

2 Sam. xxiii
3.

Rom. xiii.

2 Chr. xix.
6, 7.

Ex. xxiii. 8.

Lev. xix. 15

Pr. xxix. 2.

— xii. 8.

Ps. xciv. 20. vilest men are exalted. The throne of iniquity
 Isa. lix. 15. frameth mischief by a law. And he that departeth
 Pr. xxviii. 15. from evil, maketh himself a prey. As a roaring
 lion, and a raging bear, so is a wicked ruler over the
 1 Kings xii. 13, 14. poor people. King Rehoboam answered the people
 roughly, and spake to them after the counsel of the
 young men, saying, my father made your yoke
 heavy, I will add to your yoke; my father chastised
 you with whips, but I will chastise you with scorpions.
 Pr. xxix. 12. If a ruler hearken to lies, all his servants are
 wicked.

Duty of citizens or subjects.

1 Pet. ii. 13. Submit yourselves to every ordinance of man, for
 Rom. xiii. 1. 2. 5. 7. the Lord's sake. Let every soul be subject unto the
 higher powers, for there is no power but of God; the powers that be, are ordained of God; whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation. Wherefore ye must needs be subject, not only for wrath, (i. e. fear of punishment) but also for conscience sake. Put them in mind to be subject to principalities and powers, to obey magistrates. Render to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Thou shalt not speak evil of the ruler. Thou shalt not revile the good, nor curse the ruler of thy people. Presumptuous are they, self-willed; they despise dominion; are not afraid to speak evil of dignities, and things which they know not. I exhort that prayers, intercessions and giving of thanks be made for kings, and all in authority, that we may lead a quiet and peaceable life, in all godliness and honesty.

— of the aged.

Tit. ii. 2, 3, 4. That the aged men be sober, grave, temperate, sound in the faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste,

keepers at home, obedient to their own husbands, that the word of God be not blasphemed.

Duties of the young.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. Lev. xix. 32
 Rebuke not an elder, but entreat him as a father, and the younger men as brethren. The elder women as mothers, the younger as sisters with all purity. I Tim. v. 1, 2.
 Likewise ye younger, submit yourselves unto the elder. I Pet. v. 5.

— of the rich.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches; but in the living God; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves, a good foundation, against the time to come, that they may lay hold on eternal life. I Tim. vi. 17-19.

Duties to the poor and afflicted.

Let every one of you lay by him in store, (for charitable use) as God hath prospered him. When thou reapest down thine harvest, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it. At the end of every three years, thou shalt bring forth all the tithe (tenth part) of thine increase that year, and shall lay it up. And the Levite, the stranger, the fatherless and the widow shall come and eat and be satisfied; that the Lord thy God may bless thee in all the works of thy hand. If there be among you, a poor man, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. If thy brother be waxen poor, and fallen to decay, with thee, then thou shalt relieve him; yea, though he be a stranger, or sojourner. He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise: Let him give, not grudgingly, or of necessity; for God loveth a cheerful giver. Be not forgetful to entertain "strangers;" for thereby some have entertained angels unawares. Pure religion, and undefiled before God and the Father is this, to visit the "fatherless

1 Joh. iii. 17 *and widows*' in their affliction. Whoſo hath this worlds goods, and ſecth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him ?

Liberality exemplified and rewarded.

Job xxxi. I delivered the poor that cried, the fatherleſs, and him that had none to help him. The ſtranger did not lodge in the ſtreet, but I opened my doors to the traveller. I was eyes to the blind, and feet was I to the lame ; a father to the poor, and the cauſe I knew not, I ſought out. The bleſſing of him that was ready to periſh came upon me, and I cauſed the widows heart to ſing for joy. Was not my ſoul grieved for the poor ? If I withheld the poor from their deſire, or have cauſed the eyes of the widow to fail, or have eaten my morſel alone, and the fatherleſs hath not eaten thereof ; if I have ſeen any periſh for want of clothing, or any poor without covering ; if his loins have not bleſſed me, and if he were not warmed with the fleece of my ſheep ; let mine arm be broken from the bone. When the Samaritan ſaw him that fell among thieves, he had compaſſion on him, went to him, bound up his wounds, and took care of him. Go thou, and do likewise. If thou draw out thy ſoul to the hungry, and ſatisfy the afflicted, then ſhall thy light ariſe in obſcurity, and thy darkneſs be as the noon day. He that hath pity on the poor, lendeth to the Lord, and that which he hath given, will he pay him again. But he that oppreſſeth the poor to increaſe his riches, and he that giveth to the rich, ſhall ſurely come to want. Whoſo mocketh the poor, reproacheth his maker. Whoſo ſtoppeth his ears to the cry of the poor, ſhall cry himſelf, and not be heard. When thou makeſt a feaſt, call the poor, the maimed, the lame, the blind, and thou ſhalt be bleſſed ; for they cannot recompenſe thee, but thou ſhalt be recompenſed at the reſurrection of the juſt. To do good and to communicate, forget not ; for with ſuch ſacrifices God is well pleaſed. Give, and it ſhall be given unto you, good meaſure, preſſed down, and ſhaken together,

— xxxi.
16-22.

Luk. x. 34.

Iſa. lviii. 10

Pr. xix. 17.

— xxii. 16.

— xvii. 5.

— xxi. 13.

Luke xiv.

13, 14.

Heb. xiii.

16.

Luk. vi. 38.

and running over. Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive. Come ye blessed; for I was an hungred, and ye gave meat; I was thirsty, and ye gave me drink. Blessed is he that considereth the poor. Blessed are the merciful, for they shall obtain mercy.

Acts xx. 35
Mat. xxv. 34, 35.
Ps. xli. 1.
Mat. v. 7.

Duty to enemies.

If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire (melting love) on his head; and the Lord shall reward thee. And Saul said to David, thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded evil; and Saul lift up his voice and wept. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth. Did I rejoice at the destruction of him that hated me, or lift up myself when evil found him? He that is glad at calamities shall not be unpunished. If thou see the beast of him that hateth thee lying under a burden, thou shalt surely help him; or if thou meet thine enemy's ox, or his ass going astray, thou shalt surely bring it back to him again.

Rom. xii. 20, 21.
1 Sam. xxiv 17.
Pr. xxv. 22 — xvii. 5.
Job 31. 29.
Pr. xxiv. 17
Ex. xxiii. 4, 5.

Duties to all—whether superiors, inferiors, or equals.

Honour all men. Be patient toward all men. Speak evil of no man, but be gentle, shewing all meekness unto all men. Be at peace among yourselves. Be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Confess your faults one to another, and pray one for another. By love serve one another. Submitting yourselves one to another in the fear of God. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love, in honour preferring one another. Put on bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another. Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering

1 Pet. 2. 17.
Tit. iii. 2.
1 Thess. v. 13, 14.
Eph. iv. 32
Jam. v. 16.
Gal. v. 13.
Eph. v. 21.
Rom. xii. 9, 10.
Col. iii. 12.
1 Pet. iii. 8, 9.

- evil for evil, or railing for railing, but contrariwise blessing. Give no offence in any thing; but please all men in all things, not seeking our own profit, but the profit of many, that they may be saved. Let no man seek his own; but every man another's wealth. We ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour, for his good to edification; for even Christ pleased not himself. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. Give to him that asketh, and from him that would borrow of thee, turn not thou away. As we have opportunity, let us do good to all men; especially to them who are of the household of faith.
- 1 Cor. x. 33
1 Cor. x. 24.
Rom. v. 1,
2, 3.
—xii. 15,
16.
Phil. ii. 3,
4.
Gal. vi. 10.

SECT. 15.

Q. *What is the sixth commandment?*

A. Thou shalt not kill.

Q. *What is required in the sixth commandment?*

A. I. *Self-preservation: The means of which, are, Government of the passions and appetites.*

- He that is slow to anger, is better than the mighty; he that "ruleth" his spirit, than he that taketh a city.
- Put off all these; anger, wrath, malice, blasphemy, filthy communications out of your mouth. Abstain from fleshly lusts which war against the soul. I keep under my body, and bring it into subjection. Every man that striveth for the mastery, is temperate in all things.
- Pr. xvi. 32.
Col. iii. 8.
1 Pet. ii. 11
1 Cor. ix.
27. 25.

Exercise or labour.

- This we commanded you, that if any would not work, neither should he eat. Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
- 2 Thes. iii.
10, 12.

Food convenient.

Eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities. There is nothing better for a man, than that he should eat and drink, and enjoy the good of all his labour; it is the gift of God. I know there is no good in them, but for a man to rejoice and do good in his life.

Pr. xiv. 16.
1 Tim. v. 23.
Ecc. ii. 24.
I — iii. 12.

Sleep.

The sleep of a labouring man is sweet, whether he eat little or much, but the abundance of the rich will not suffer him to sleep.

Ecc. v. 12.

Medicine.

By the river, upon the banks thereof shall grow trees, the leaf whereof shall be for "medicine." Let him take a lump of figs and lay it for a plaister on the boil, and he shall recover.

Ez. xlviii. 2.
Let Is. 38. 21.

Cheerful mind.

A merry heart doth good like a medicine, but a broken spirit drieth the bones.

Prov. xvii. 22.

Amusement.

A time to weep, and a time to laugh; a time to mourn, and a time to dance. God hath made every thing beautiful in his time.

Ecc. iii. 4.
II.

Active courage.

He that hath no sword, let him sell his garment and buy one. No man ever yet hated his own flesh, but nourisheth and cherisheth it.

Luk. 32. 36.
Eph. v. 29.

II. *Preservation of others.*

If thou forbear to deliver them that are drawn to death, and those that are ready to be slain; if thou sayest, behold we know it not; doth not he that pondereth the heart, consider it? Shall he not render to every man according to his works. When certain of the Jews banded together and bound themselves under a curse, that they would neither eat nor drink till they had killed Paul; his sisters son heard of their lying in wait, and went and entered the castle, and told Paul. If a brother or sister be naked, and destitute of daily food, and one of you say unto them,

Prov. xxiv. 11, 12.
Acts xxiii. 12. 16.
Jam. ii. 15.
16.

depart in peace, be ye warmed, and be ye filled, notwithstanding ye gave them not those things which are needful to the body, what doth it profit? Deut. xxii. 8.

Q: *What is forbidden in the sixth commandment?*

A. *Murder.*

Num. xxxv 16-21. If in enmity a man smite another with his hand, or with an instrument, or throwing a stone, or if he thrust him of hatred, or hurl at him lying in wait, that he die, he is a murderer, and shall surely be put to death. And David said; the Lord shall smite him, or his day shall come to die; or he shall descend into the battle and perish; God forbid that I should stretch forth my hand against the Lord's anointed.

Num. xxxv 31-33. Ye shall take no satisfaction for the life of a murderer, who is guilty of death; for blood defileth the land, and it cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it:

Gen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man.

Suicide.

Mat. xxvii. 5. Judas cast down the pieces of silver in the temple, and departed, and went and hanged himself. And Acts xvi. 27, 28. the keeper of the prison drew out his sword, and would have killed himself, but Paul cried with a loud voice, do thyself no harm. Vid. 2 Sam. xvii. 23.

Indirect murder.

2 Sam. xii. 9. Nathan said to David, thou hast killed Uriah the Hittite with the sword of the children of Ammon. Pr. 28. 21. Death and life are in the power of the tongue. Mat. xv. 19. Out of the heart proceed evil thoughts, murders, 1 Kings, xxi. 10.

Hatred.

1 Joh. iii. Whosoever hateth his brother is a "murderer;" and ye know that no murderer hath eternal life abiding in him.

Anger.

Mat. v. 21, 22. It was said by them of old, thou shalt not kill, and whosoever killeth shall be in danger of the judgment; but I say unto you, that whosoever is angry with his

brother, without a cause, shall be in danger of the judgment. Cain was very wroth, and rose up against Abel his brother, and slew him. Cursed be their anger, for it was fierce, and their wrath, for it was cruel. Be not hasty in thy spirit to be angry, for anger resteth (*remaineth long*) in the bosom of fools. He that is soon angry dealeth foolishly. The discretion of a man deferreth his anger, and it is his glory to pass over a transgression. Cease from anger and forsake wrath; fret not thyself in any wise to do evil. Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Be ye angry and sin not; let not the sun go down upon your wrath.

Gen. iv. 5. 8
— xlix. 7.
Eccl. vii. 9.
Pr. xiv. 17.
— xix. 11.
— xxvii. 22
Jam. i. 19,
20.
Eph. iv. 26.

Malice or spite.

Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning. The wicked sleep not except they have done mischief. Thou Lord beholdest mischief and spite, to requite it with thy hand. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be "put away" from you with all "malice." Not living in "malice" and envy, hateful and hating one another.

Joh. viii. 14
Pr. xiv. 16.
— x. 14.
Eph. iv. 31,
32.
Tit. iii. 3.

Stubbornness.

They walked in the imagination, or stubbornness of their evil hearts. They despise government, presumptuous are they, and self-willed. She is loud and stubborn. Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

Jer. vii. 24.
2 Pet. ii. 10
Pr. vii. 11.
Prov. xxvii
22.

Revenge.

Avenge not yourselves, but rather give place to wrath, for it is written, vengeance is mine, I will repay, saith the Lord. I say unto you resist (i. e. revenge) not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. Thou shalt not hate thy brother in thy heart; thou shalt not avenge, nor bear any grudge against the children of thy people. Recompense to no man evil for evil, nor railing for railing, but contrariwise blessing;

Rom. xiii. 9
Mat. v. 39.
Lev. xix. 17
18
Rom. xiii. 17

1 Pet.iii.9 knowing that ye are thereunto called, that ye should
 Col.iii.25.inherit a blessing. But he that doeth wrong, shall
 Ps. cix.17.receive for the wrong which he hath done. And as
 he delighted not in blessing, so let it be far from him.
 Ps. xxxv. They rewarded me evil for good, but as for me,
 12, 13. when they were sick, my clothing was sackcloth, and
 Rom.xiii.14 I humbled myself with fasting and prayer. Bless
 them that persecute you, bless, and curse not.

Persecution.

Luk.ix.54. Lord wilt thou that we command fire to come
 down from heaven and consume them? But Jesus
 rebuked them, and said, ye know not what manner
 Acs.v.38. of spirit ye are of. Refrain from these men, and let
 —xxii.22. them alone. But they said, away with such a fellow
 from the earth, for it is not fit that he should live.
 Joh.xvi. 2. The time cometh that whosoever killeth you, will
 think that he doth God service. See Mat. xiii. 29.

SECT. 16.

Q. *What is the seventh commandment?*

A. Thou shalt not commit adultery.

Q. *What is required in the seventh commandment?*

1 Pet. iii.2 A. Chaste conversation coupled with fear. Mar-
 Heb.xiii.14 riage is honourable in all; but whoremongers and
 1 Theff.iv. adulterers God will judge. This is the will of God,
 3, 4, 5. even your sanctification, that every one of you should
 know how to possess his vessel in sanctification and
 Eph.iv.19. honour: Not in the lust of concupiscence, even as
 the Gentiles which knew not God. Who being past
 feeling, have given themselves over to lasciviousness,
 1 Cor.vi.5 to work all uncleanness with greediness. Know ye
 not, that your bodies are the members of Christ,
 "and temples of the Holy Ghost?" Shall I then take
 the members of Christ, and make them members of
 Pr. iv. 23. an harlot? God forbid. Keep thy heart with all
 —v. 8. 20, diligence. Remove thy way far from her; come
 21. not near the door of her house; Why wilt thou, my
 sou, be ravished with a strange woman? For the
 ways of man are before the eyes of the Lord, and he
 Gen.39.9. pondereth all his goings. How can I do this great
 Pr. vi.32-3 wickedness and sin against God? Whoso committeth
 adultery, lacketh understanding, and destroyeth his

own soul : A wound and dishonour shall he get, and his reproach shall not be wiped away. Job xxxi. 1. Gen. xxiv. 12 vid.

Q. *What is forbidden in the seventh commandment ?*

A. Fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh faints ; neither filthiness, nor foolish talking, nor jesting, which are not convenient. For no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart. For out of the heart proceed evil thoughts, adulteries, fornications, &c. This command particularly forbids—Polygamy, (1 Cor. vii. 2.) Divorce, (Mat. v. 32. Mal. ii. 15, 16.) Desertion, (1 Cor. vii. 11. 1 Pet. iii. 7.) Defrauding, (1 Cor. vii. 5.) Incest, (1 Cor. v. 1.) Rape, (2 Sam. xiii. 14.) Sodomy, (Rom. i. 14. 27.) Also—Idleness, (Ezek. xvi. 49. 2 Sam. xi. 2.) Intemperence, (Jer. v. 8. Prov. xxiii. 30-33. Brothels, (Prov. vii. 27, and v. 8.) Lascivious songs and pictures, (2 Kings, xxiii. 7. Ezek. xxiii. 14-16.) Wanton language, gestures and attire, (Isaiah iii. 16. 2 Kings, ix. 30. Prov. vii. 10. 13. 2 Pet. ii. 14. 1 Tim. ii. 9.) With every other act and species of impurity. (Gen. xxxviii. 9. Levit. xviii. 23. Exod. xxii. 19.)

SECT. 17.

Q. *Which is the eighth commandment ?*

A. Thou shalt not steal.

Q. *What is required in the eighth commandment ?*

A. *Industry.*

Let him that stole, steal no more, but rather let him labour, working with his hands, that which is good, that he may have to give to him that needeth. Be thou diligent to know the state of thy flocks, and look well to thy herds. He that tilleth his land shall have plenty of bread ; but he that followeth after vain persons shall have poverty enough. He becometh poor that dealeth with a slack hand, but the

- Pr.xii.24 hand of the diligent maketh rich. The hand of the diligent shall bear rule, but the slothful shall be un-
- Pr.xxii.29. de^r tribute. Seest thou a man diligent in his business, he shall stand before kings, he shall not stand
- 2Thes.iii.8 before mean men. We did not eat any man's bread for naught, but wrought with labour and travel, night and day, that we might not be chargeable to any of you. She seeketh wool and flax, and worketh willingly with her hands. She riseth (early) while it is yet dark, and looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed, her husband also praiseth her.

Economy.

- Ps cxii. 5. A good man will guide his affairs with discretion.
- Mark ii. 21 No man putteth a piece of new cloth to an old garment, for that which is put in to fill it up, taketh from the garment, and the rent is made worse.
- Pr. xi. 24. There is that scattereth, yet increaseth; and there is that withholdeth more than is meet, and it tendeth
- xiii. 23. to poverty. Much food is in the tillage of the poor, but there is, that is destroyed for want of judgment.

Frugality.

- Joh.vi. 12. Gather up the fragments, that nothing be lost.
- Equity*—i. e. equal and exact justice to all.
- Rom.xii.17 Provide things honest in the sight of all men.
- Deu.xvi.20 That which is altogether just shalt thou follow. He
- Ps. xv.2.4. walketh uprightly, and worketh righteousness, and
- Rom.xiii.7 speaketh the truth in his heart. Render to all their
8. dues; owe no man any thing, but to love one
- 2 Kin.iv.7. another. Pay thy debt, and live thou and thy chil-
- 2 Cor.vii.2 dren on the rest. We have wronged no man, we have corrupted no man, we have defrauded no man.
- Heb.xiii.18 We trust that we have a good conscience in all
- Sam. xii. things, willing to live honestly. Behold, here am I,
3. witness against me before the Lord, and before his anointed; whose ox, or whose ass have I taken; whom have I defrauded; whom have I oppressed, or of whose hand have I received a bribe to blind mine eyes? And they said, thou hast not, and the Lord is witness.

Restitution.

If a soul sin or commit a trespass, and lie to his neighbour, he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered to him to keep, or the lost thing which he found &c. he shall even restore it in the principal, and shall add thereto a fifth part more. If I have taken away any thing, from any man, by false accusation, I restore him fourfold. And Jacob said to his sons, take double money in your hand, and the money that was bro't again in the mouth of your sacks, carry it again in your hand, peradventure it was an oversight.

Lev.vi.4,5

Luk. xix.8

Gen. xliiii.
14.

Rendering to God, "the things that are his."

It is God that giveth thee power to get wealth. The blessing of the Lord maketh rich, and he addeth no sorrow with it. Serve the Lord your God, and he shall bless thy bread and thy water. He will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and wine, and oil, and they shall hear (i. e. supply the wants of) Jaareel. The race is not to the swift, nor the battle to the strong, neither bread to the wise, nor riches to men of understanding. Except the Lord build the house, they labour in vain that build it. Seek first the kingdom of God, and his righteousness, and all these things shall be added to you. Bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasure. I have been young, and now am old, yet have I not seen the righteous forsaken, nor his children begging bread.

Deu.viii.18

Pro. x. 22.

Ex. 23. 25.

Hos. ii. 21,
22.

Ecc. ix. 11

Ps. cxxviii. 1

Mat. vi. 33.

1 Tim. iv. 8.

Job xxxvi.
11.

Ps. xxxvii.
25.

Q. What is forbidden in the eighth commandment ?

A. Fraud, and injustice, of every kind.

Let no man go beyond, or defraud (i. e. cheat) his brother in any matter ; because the Lord is the avenger of all such. Ye shall not deal falsely, nor lie one to another. The Lord will abhor a deceitful man.

1 Thes. iv.
6.

Lev. xix. 11

Psal. v. 6.

Fraud in Trade.

Pr. xi. 14. It is naught, it is naught, saith the buyer ; but
Pr. xi. 26. when he is gone his way he boasteth. He that withholdeth corn, the people shall curse him, but blessing shall be upon the head of him that selleth it.

— *in weights and measures.*

Hos. xii. 7. He is a merchant ; the ballances of deceit are in
Mic. vi. 10 his hand ; he loveth to oppress. The scant measure
Lev. xix. 35 that is abominable, is in the house of the wicked. Ye shall do no unrighteousness in mete yard, in weight, or in measure. A false balance is an abomination to the Lord, but a just weight is his delight.

— *in usury.*

Ex. xiii. 25. If thou lend money or victuals to any of thy people that is poor, thou shalt not be unto him as an (*hard*) usurer.

— *in dress.*

Deut. xxii. 5. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all who do so are an abomination to the Lord thy God.

— *landmark.*

Pr. xxiii. 10, 11. Remove not the old landmark ; enter not into the fields of the fatherless : For their redeemer is mighty ; he shall plead their cause with thee. Cursed is he that removeth his neighbour's landmark, and all the people shall say, Amen.

Deu. xxvii. 17.

Robbery.

Lev. xix. 13 Thou shalt not rob thy neighbour. Barabbas was
Judg. ix. 25 a robber. The men of Sechem set liers in wait on the top of the mountains, and they robbed all that came along that way, by them. The robbery of the wicked shall destroy them.

Pr. xxi. 7.

Burglary.

Ex. ii. 22. If a thief be found breaking up (*an house*) and he be smitten that he die, there shall be no blood shed for him.

Bribery.

Is. xxxiii. 15 He that walketh righteously, despiseth the gain of oppression, and shaketh his hands from holding
Ex. xxiii. 8. bribes. For a gift blindeth the wise, and perverteth the words of the righteous.

Partiality.

Do nothing by partiality. Now Jacob loved Joseph more than all his children, and he made him a coat of many colours; and when his brethren saw it they hated him, and could not speak peaceably to him. He that answereth a matter before he heareth it, it is folly and shame to him. He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him out. If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit under my footstool; are ye not then partial in yourselves. They justify the wicked for a reward, and take away the righteousness of the righteous from him. He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord. See i Kings xxi. 9-14.

1 Tim. v. 22
Gen. xxxvii
3, 4

Prov. xviii.
13, 17.

Jam. ii. 2-4

Is. v. 23.

Pr. xvii. 15.

Forgery.

The unjust steward called every one of his lord's debtors unto him, and said unto the first, how much owest thou unto my lord? And he said an hundred measures of oil. And he said unto him, take thy bill, and sit down quickly, and write fifty, &c. The proud have forged a lie against me; but I will keep thy precepts with my whole heart.

Luke xvi.
5, 6.

Ps. cxix. 69.

Perfidiousness.

Joab said to Amasa, art thou in health my brother? And he took Amasa with the right hand, to kiss him; and he smote him with his sword, in the fifth rib, and shed out his bowels to the ground. This said Judas, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. If ye have not been faithful in that which is another man's, who shall commit to you the true riches?

2 Sam. xx.
9, 10.

Joh. xii. 6.

Luk. xvi. 2

Detaining, or concealing lost goods.

Thou shalt not see thy brother's ox or sheep go astray or fall down, and hide thyself from them;

Deut. xxii.
1, 3

thou shalt in any case bring them again to thy brother. In like manner shalt thou do with his raiment, and with all lost things of thy brother's, which thou hast found.

Withholding what is due.

Pr. xxxvii. 2. The wicked borroweth and payeth not again.
 —iii. 27. Withhold not good from them to whom it is due, when it is in the power of thy hand to do it ; say not to thy neighbour go, and come again, and tomorrow I will give, when thou hast it by thee. The wages of him that is hired shall not abide with thee all night until the morning. If a man borrow aught of his neighbour, and it be hurt or die, the owner thereof not being with it, he shall surely make it good.

Extortion.

Ez. xxii. 12. Thou hast greedily gained of thy neighbours, by extortion, and hast forgotten me, saith the Lord.
 Mat. xxiii. 25. Wo unto you, scribes and pharisees, hypocrites ! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess.

Oppression and cruelty.

Lev. xxvi. 4. If thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another. Exact no more than that which is appointed you. Do violence to no man, neither accuse any falsely, and be content with your wages.
 Luk. iii. 13. 14. And the same servant found one of his fellow servants who owed him an hundred pence ; and he laid hands on him, and took him by the throat, saying, pay me that thou owest. Their lives were made bitter with hard bondage, in mortar, and brick, and all manner of service in the field ; all the service, wherein they made them serve, was with rigour. Hear this, ye that swallow up the needy ; who falsify balances by deceit, and sell the refuse of the wheat that they might buy the poor for silver, and the needy for a pair of shoes. The Lord hath sworn, surely I will never forget any of their works. Ye shall not oppress a stranger, nor afflict any widow or fatherless child ; if thou afflict them in any wise, and they cry

at all unto me, I will surely hear their cry, and your wives shall be widows and your children fatherless.

Manstealing.

He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death. Ex. xxi. 16.

The law is not made for a righteous person, but for men stealers, for liars, for perjured persons, &c. 1 Tim. i. 10.

Theft by partnership.

Be not a partaker of other men's sins. Who so is a partner with a thief hateth his own soul; he heareth cursing and bewrayeth it not. 1 Tim. v. 22. Pr. xix. 24.

When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers; saying, we shall fill our houses with spoil, cast in thy lot among us, let us all have one purse. Psal. l. 18.

But though hand join in hand, the wicked shall not be unpunished. Prov. i. 13. 14.

—xi. 21.

Self robbery, or stealing from ourselves, viz. by

1. Extreme Parsimony.

There is an evil under the sun, and it is common among men; a man to whom God hath given riches and wealth, so that he wanteth nothing of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity and an evil disease. Eccl. vi. 2.

In the fulness of his sufficiency he shall be in straits. Job xl. 22.

2. Incessant toil and anxiety.

There is one alone, and not a second; yea, he hath neither child nor brother; yet is there no end of all his labour; neither is his eye satisfied with riches, neither saith he, for whom do I labour, and bereave my soul of good? Eccl. iv. 8.

What hath he of all his labour, and of the vexation of his heart? All his days are sorrow and grief; yea, his heart taketh no rest in the night. —ii. 22, 23.

There is a fore evil which I have seen under the sun; namely, riches kept for the owners thereof, to their hurt. —ii. 19.

For who knoweth whether the man that cometh after, shall be a wise man, or a fool?

3. Prodigality.

The younger son gathered all together, and took a journey into a far country, and there wasted his substance with riotous living. Luk. xv. 13.

There is a treasure to Pr. xx. 25.

Pr.xxi.17. be desired in the dwelling of the wise, but a foolish man spendeth it up. He that loveth pleasure shall be a poor man; he that love wine and oil (*luxury*) shall not be rich.

4. Intemperance.

Luk.xxi.34. Take heed, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and so that day come upon you unawares. Who hath wo?

Pr.xxiii.29. who hath sorrow? who hath contentions? who hath babbling? who hath wounds? who hath redness of eyes? They who tarry long at the wine; they that go to seek mixed wine. Wine is a mocker, strong drink is raging: At last it biteth like a serpent, and stingeth like an adder. Wo to him that giveth his neighbour (*strong*) drink, that putteth the bottle to him, and maketh him drunken.

—xxi. 1.

Hab.ii.15. Be not desirous of dainties for they are deceitful meat. Put a knife to thy throat if thou be a man given to appetite. Be not among wine bibbers; among riotous eaters of flesh, for the drunkard and the glutton shall come to poverty: *Their* end is destruction, whose God is their belly. Walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof.

Prov.xxiii.2,3,20,21.

Phil.iii.19.

Rom. xiii.13, 14.

5. Idleness.

Pr.xviii.9. He that is slothful in his work, is brother to him that is a great waster. The slothful man saith, there is a lion in the way, a lion is in the streets. He hideth his hand in his bosom; and his hands refuse to labour. He will not plough by reason of the cold; therefore shall he beg in harvest and have nothing. I went by the field of the slothful, it was all grown over with thorns, and nettles has covered the face thereof, and the stone wall was broken down. Yet a little sleep, a little slumber, a little folding the hands to sleep, so shall thy poverty come like one that travelleth, and thy want as an armed man. Go to the ant thou sluggard, consider "*her*" ways, and be wise. There are some who walk disorderly

—xxvi.13, 14, 15.

—iv. 6.

3 The.iii.

among you, working not at all, but are busy bodies. **12. 12.**
 Now, them that are such, we command and exhort,
 by our Lord Jesus Christ, that with quietness they
 work, and eat their own bread.

6. Engagements of risk.

Be not thou one of them that are sureties for **Pr. xxii. 26.**
 debts. He that is surety for a stranger, shall smart — **xi. 15.**
 for it. If thou hast nothing to pay, why should he — **xxii. 27.**
 take away thy bed from thee. He that hasteth to — **xxviii. 22.**
 be rich, hath an evil eye, and considereth not that
 poverty shall come upon him. Wealth gotten by — **xiii. 11.**
 vanity shall be diminished, but he that gathereth by
 labour shall increase. He that is greedy of gain — **xv. 27.**
 troubleth his own house,

7. Unnecessary law-suits.

If any man will sue thee at the law, and take **Mat. v. 40.**
 away thy coat, let him have thy cloak also. Now **I Cor. vi.**
 there is utterly a fault among you, because ye go to **5, 6, 7.**
 law one with another; why do ye not rather take
 wrong; why do ye not rather suffer yourselves to
 be defrauded. I speak to your shame; it is so, that
 there is not a wise man among you? not one that is
 able to judge between his brethren? But brother go-
 eth to law with brother, and that before the unbe-
 lievers. Devise not evil against thy neighbour, see-
 ing he dwelleth securely by thee. Strive not with a
 man without cause, if he have done thee no harm.
 See Acts xix. 24, 25.

Violation of this command punished.

He that getteth riches, and not by right, shall **Jer. xvii. 11**
 leave them in the midst of his days, and in the end
 shall be a fool. Wo unto them that join house to **Isa. v. 8.**
 house, that lay field to field, that they may be placed
 alone in the midst of the earth. Go to now ye rich **Jam. v. 1.**
 men, weep and howl for the miseries that shall come
 upon you. Better is a little with righteousness, than **Pr. xvi. 8.**
 great revenues without right. This is the curse that
 goeth forth over the face of the whole earth. I will **Zech. v.**
 bring it forth, saith the Lord, and it shall enter into **3, 4.**
 the house of the thief, and shall remain in the midst
 of his house, and shall consume it with the timber
 and stones thereof.

SECT. 18.

Q. Which is the ninth commandment?

A. Thou shalt not bear false witness against thy neighbour.

Q. What is required in the ninth commandment?

A. Veracity—opposed to perjury, lying, slander, flattery, &c.

Zec. viii. 16 Speak ye every man the truth to his neighbour.

Eph. iv. 25 Putting away lying, speak every man the truth with his neighbour, for we are members one of another.

Psa. xv. 1-4 Lord who shall abide in thy holy place. He that speaketh truth in his heart, and though he sweareth to his own hurt, changeth not. See 2 Sam. xiv. 18-20.

Good name or character.

Pr. xiii. 1. A good name is rather to be chosen than great riches, and loving favour (i. e. friendship) rather

3 Joh. 12. than silver and gold. Demetrius hath a good report of all men, and of the truth itself. Be blameless and harmless, the sons of God, without rebuke,

Phil. ii. 15 in the midst of a crooked and perverse nation, among whom ye ought to shine as lights in the world.

1 Pet. ii. 12 Having your conversation honest, that, by your good works which men behold, they may glorify God.

Act. 24. 16 Herein do I exercise myself, to have a conscience void of offence toward God, and toward men.

Isa. lxxviii. 3. Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.

Joh. i. 47. Jesus saw Nathaniel coming to him and saith, behold an Israelite indeed, in whom is no guile.

Candour in speaking or judging of others.

Mat. vii. 1. Judge not, (rashly and uncharitably) that ye be not judged. Let us not judge one another any more.

Rom. xiv. 13. Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness.

1 Cor. iv. 5. Let your moderation be known to all men. The Lord is at hand. Let not him that eateth, despise him that eateth not; and let not

Rom. xiv. 5 him that eateth not, despise him that eateth. Let

Gal. vi. 1. every man be fully persuaded in his own mind. If

a man be overtaken in a fault, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Charity shall cover the multitude of sins. 1 Pet. iv. 8.

Friendly reproof.

Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. It is better to hear the rebuke of the wise, than the song of fools. For as the crackling of thorns under a pot, so is the laughter of a fool. Open rebuke is better than secret love. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful. The north wind driveth away rain, so doth an angry countenance a backbiting tongue. Cast not your pearls before swine. Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head. Vid. Rev. ii. 2. 4. and iii. 19. Tit. i. 13. 1 Tim. v. 20. Lev. xix. 17 Ec. vii. 5, 6. Prov. xxvii 5, 6. —xxv. 23. Mat. vii. 6. Pf. cxli. 5. Rev. ii. 2. 4. and iii. 19. Tit. i. 13. 1 Tim. v. 20.

Tender concern for the reputation of others.

Joseph being a just man, and not willing to make her a public example, was minded to put her away privily. Jonathan spake good of David unto Saul his father, and said, let not the king sin against his servant David, because his works to thee-ward have been very good. Let each esteem other better than themselves. See 1 Sam. xxii. 14. Mat. i. 19. 1 Sam. xix. 4, 5. Phil. ii. 3.

Q. What is forbidden in the ninth commandment?

A. Falsehood.

Lie not one to another. I hate and abhor lying. Lying lips are an abomination to the Lord. He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. The lip of truth shall be established forever, but a lying tongue is but for a moment. Why hath Satan filled thine heart to lie. All liars shall have their part in the lake which burneth with fire and brimstone. Col. iii. 9 Pf. cxix. 163. Pro. xii. 22 1 Pet. iii. 10 —xii. 19. Acts v. 3. Rev. xxi. 8.

Perjury, or false swearing.

Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths. Let none of you imagine evil in your hearts against your neighbour, and Mat. v. 33. Zac. viii. 17

love no false oath ; for all these things I hate, saith
 Ex. xxiii. 1. the Lord. Put not thine hand with the wicked to
 Pro. xix. v. be a false witness. A false witness shall not be un-
 punished, and he that speaketh lies shall not escape.
 Levit. v. 1. If a soul (person) sin, and a witness *under oath*, hath
 seen or known it, if he do not utter it, then shall he
 Acts vi. 11. bear his iniquity. They suborned men who said,
 we have heard him speak blasphemous words against
 Isa. lix. 13. Moses, and against God. Speaking and uttering
 Zac. v. 2-4. from the heart, words of falsehood. What seekest
 thou ? I said a flying roll : This is the curse that
 goeth forth, and it shall enter into the house of him
 that sweareth falsely by my name, and shall consume
 his house. See Deut. xix. 18-20. 2 Tim. iii. 1-3.
 1 Kings, xxi. 13.

Scoffing, or mockery.

2Chr xxxvi
 16. They mocked the messengers of God, and misused
 his prophets, till the wrath of God arose, and there
 Prov. xiv. 9. was no remedy. Fools make a mock at sin. The
 —xxiv. 9. scorner is an abomination to men. The Lord scorn-
 —iii. 34. eth the scorner, and hath prepared judgments for
 —xix. 29. them, and stripes for the back of fools. There came
 2Kings ii. forth little children out of the city and *mocked* Elisha,
 23, 24. and said to him, go up thou bald head ; and there
 came forth two bears out of the wood and tare forty
 and two children of them.

Boasting.

Gen. xxxi. And Laban said unto Jacob, these daughters are
 43 my daughters, and these children are my children,
 and these cattle are my cattle, and all that thou seekest
 Jno. vii. 18. is mine. He that speaketh of himself, seeketh his
 Pr. xxiv. 14 own glory. Who so boasteth himself of a false gift,
 —xxvii. 2. is like clouds and wind without rain. Let another
 man praise thee, and not thine own mouth ; a stran-
 2Cor. x. 18. ger and not thine own lips. Not he that commend-
 eth himself is approved, but whom the Lord com-
 mendeth.

Flattery and deceit.

Pf. xii. 2. With flattering lips and a double heart do they
 Pr. xxvi. 25 speak. When he speaketh fair, believe him not ; for
 —xx. 19. there are seven abominations in his heart. Meddle

not with him that flattereth with his lips. The heart is deceitful above all things, and desperately wicked; who can know it? A man that flattereth his neighbour, spreadeth a net for his feet. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shall fear thy God. Deliver my soul from a deceitful tongue.

Slunder and defamation.

Thou sittest and speakest against thy brother, thou slanderest thine own mother's son. They laid to my charge things which I knew not. I heard the defaming of many. Report, say they, and we will report. Come let us smite him with the tongue. They watched for my halting, saying, peradventure we shall prevail against him, and take our revenge on him. Thou shalt not raise a false report; neither accuse any falsely. He that uttereth slander is a fool. An hypocrite with his mouth destroyeth his neighbour. Lord, who shall dwell in thy holy place? He that backbiteth not with his tongue, nor taketh up a reproach against his neighbour. Revilers shall not inherit the kingdom of God. See Jer. xxxviii. 4.

Takebearing.

Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the good of thy neighbour: I am the Lord. All the Athenians spent their time in nothing else, but either to tell or to hear some new thing. They learn to be idle, wandering from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not. He that goeth about as a talebearer, revealeth secrets; But he that is of a faithful spirit, concealeth the matter. He that covereth a transgression, (the fault of another) seeketh love, but he that repeateth a matter, separateth very friends. Where no wood is, the fire goeth out; where there is no talebearer, the strife ceaseth. Debate thy cause with thy neighbour himself, and discover not a secret to another. Surely the serpent will bite without enchantment, and a babbler is no

Pr. xxvi. 22 better. The words of a talebearer are as wounds,
— xxi. 23. which go down into the innermost parts. Whoso
keepeth his mouth and his tongue, keepeth his soul
from troubles.

Censoriousness in speaking or judging of others.

Mat. vii. 3. 5 Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast the beam out of

Is. xxix. 21. thine own eye. Make not a man an offender for a word. Let him that is without sin among you, cast

Rom. ii. 1. the first stone. Thou art inexcusable, O man, who-soever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that

Rom. xiv. 4 judgest dost the same things. Who art thou that judgest another man's servant? to his own master

Jam. iv. 11 he standeth or falleth. Speak not evil one of another, brethren. He that speaketh evil of his brother,

Rom. xiv. and judgeth his brother, speaketh evil of the law, and judgeth the law. Why dost thou judge thy

10. brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat

Jam. ii. 13. of Christ. He shall have judgment without mercy, that hath shewed no mercy.

SECT. 19.

Q. Which is the tenth commandment?

A. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Q. What is required in the tenth commandment?

A. Contentment and benevolence.

I. Contentment includes humility, self-denial, patience, &c.

Heb. xiii. 5. Let your conversation be without covetousness and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.

1 Tim. vi. 6-8. Godliness with contentment is great gain, for we brought nothing into this world, and it is certain we can carry nothing out. Having food and raiment

Luk. xiii. 14. let us therewith be content. Be content with your Gen. 33. 9. wages. I have enough, my brother, keep that thou

hast to thyself. I have coveted no man's silver, or gold, or apparel. I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and how to abound. I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.

Act^s.xx.33
Phil.iv.11.
13.

Humility.

I say to every man among you, not to think of himself more highly than he ought to think ; but to think soberly. All of you, be subject one to another, and be clothed with humility. Humble yourselves under the mighty hand of God, that he may exalt you in due time. I am not worthy of the least of all thy mercies, which thou hast shewed unto thy servant. By the grace of God, I am what I am. He that humbleth himself shall be exalted. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place ; with him also I dwell, that is of a contrite and humble spirit, to revive the spirit of the humble, and the heart of the contrite ones. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Rom.xii.3:
1Pet.v.5,6.
Gen.32.10
1Cor.xv10
Mat.23.12
Is. lvii. 15.

Mat. v. 3.

Self denial.

Jesus said, to his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me. If thy right eye offend thee, pluck it out, if thy right hand offend, cut it off, and cast it from thee, for it is better that one of thy members should perish, and not that thy whole body should be cast into hell. If ye live after the flesh, ye shall die. They that are Christ's, have crucified the flesh, with the affections and lusts. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, for which things sake the wrath of God cometh on the children of disobedience. Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh (or lives a carnal sensual life) shall

Mat.xvi24.

—v.29,30.

Rom.8.13.

Gal. v. 24.

Col.iii.5,6.

Gal.vi.7,8.

of the flesh reap corruption; but he that soweth to the spirit, (or lives a spiritual holy life) shall of the spirit, reap life everlasting.

Resolution and Fortitude.

Job xxvii. 5, 6. Till I die, I will not remove mine integrity from me; my righteousness I hold fast and will not let it go; my heart shall not reproach me so long as I live.

Gal. vi. 9. Let us not be weary in well doing, for in due season we shall reap if we faint not. Be it known unto thee, O

Dan.iii.18. King, we will not serve thy gods, nor worship the golden image thou hast set up. None of these things move me, neither count I my life dear to myself, so that I might finish my course with joy.

Acts ix.24. *Cheerfulness.*
Deu xxviii. 47. Serve the Lord thy God with joyfulness, and with gladness of heart for the abundance of all

Ecl.iii.15. things. Man hath no better thing under the sun than to eat, and drink and to be merry, (cheerful) for that shall abide with him, of his labor, all the days of his life. A merry heart maketh a cheerful countenance, (and doeth good like a medicine) but by

Pr. xv. 13. sorrow of the heart, the spirit is broken. Is any merry, let him sing psalms. Rejoice in the Lord al-

Jam. v. 13. ways, and again I say, rejoice. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I

Gal. vi. 14. unto the world. They continued daily with one accord: Acts ii.46, 47. in the temple, and breaking bread, from house to house, did eat their meat with gladness of heart, praising God, and having favour with all the people.

Patience and fortitude, in adversity.

Luk. xxi. 19. In patience possess your souls. Ye have need of Heb. x.36. patience, that after ye have done the will of God, ye

Pr. xxiv. 10. might receive the promises. If thou faint in the day of adversity, thy strength is small. Behold we count-

Jam. v. 11. them happy, that endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy.

Motives to patience, and resignation.

1. *Afflictions come from God.*

Amos iii.6. Shall there be evil in the city, and the "Lord"

hath not done it? Affliction cometh not forth of the dust, neither doth trouble spring out of the ground. The Lord gave, and the "Lord" hath taken away, blessed be the name of the Lord. After all that is come upon us, for our evil deeds, our God hath punished us less than our iniquities deserve. I will bear the indignation of the "Lord," because I have sinned against him. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of "him."

Job v. 6.
— 1. 21.
Ezr. ix. 13.
Mic. vii. 9.
Heb. xii. 5.

Affliction and death, the lot of all.

In the world ye shall have tribulation. It is appointed unto men, once to die, but after this the judgment. Man that is born of a woman, is of few days and full of trouble; he cometh forth as a flower and is cut down; he fleeth as a shadow, and continueth not. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off and we fly away. One dieth in his full strength, being wholly at ease and quiet; another dieth in the bitterness of his soul, and never eateth with pleasure; they shall lie down alike in the grave, and the worms cover them. Death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. And David the king was much moved, and went up to his chamber and wept; and as he went, he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son. The grave is mine house. I have said to corruption, thou art my father; to the worm, thou art my mother and my sister. Set thine house in order, for thou shalt die and not live. So teach us to number our days, that we may apply our hearts to wisdom. Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

Joh. xvi. 33.
Heb. ix. 27
Job xiv. 1, 2
Ps. xc. 10.
Job xxi. 2, 3.
25-6.
Jer. ix. 21.
2 Sam. xviii
33.
Job xviii 14
2 Kin. xx. 1.
Ps. xc. 12.
Eccl. ix. 10.

Afflictions beneficial in their fruit, and final issue.

By this shall the iniquity of Jacob be purged, and

Is. xxvii. 9.

- Job 34.31. this is all the fruit to take away sin. Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. It is good for me that I have been afflicted. Before I was afflicted
- Ps. cxix. 67. 71. I went astray, but now I have kept thy word. If
- Job xxxvi. 8, 9. men be bound in fetters, and be holden in cords of affliction, then he sheweth them their transgressions, that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. When he was in affliction, he besought the
- 2 Chr. 33. 12. Lord his God, and humbled himself greatly before the God of his father's. Tribulation worketh patience, and patience experience, and experience hope.
- Rom. v. 3, 4. We have had fathers, who corrected us after their own pleasure; but God for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness. Behold, happy is the
- Job v. 17. man whom God correcteth. For whom the Lord loveth, he correcteth, even as a father a son in whom
- Pr. iii. 12. he delighteth. For, our light affliction which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory.
- 2 Cor. iv. 17. II. *Benevolence includes compassion, gratitude, &c.*
- 1 Cor. xiii. 4-8. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things. Charity never faileth. Above all things
- 1 Pet. iv. 8. shall cover a multitude of sins. God is love; he that dwelleth in love, dwelleth in God, and God in him. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.
- 1 Jno. iv. 16. 20. Let us love, not in word nor in tongue, but in deed, and in truth. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. See 1 Tim. i. 5. 1 Pet. i. 22.
- 1 Jno. iii. 18. 18. 10.
- Rom. xiii. 10.

Compassion and sympathy.

To him that is afflicted, pity should be shewed Job vi. 14.
 from his friend. Have pity upon me, have pity upon me, O my friends, for the hand of God hath touched me. Did I not weep for him that was in trouble? Was not my soul grieved for the poor? Who is weak, and I am not weak? Who is offended, and I burn not? Rivers of waters run down mine eyes because they keep not thy law. When Jesus beheld the city, he wept over it, saying, if thou hadst known, in this thy day, the things which belong to thy peace; but now they are hid from thine eyes. Remember them that suffer adversity, being yourselves also in the body. Bear ye one another's burdens, and so fulfil the law of Christ. Be ye merciful as your father in heaven is merciful. They were not grieved for the affliction of Joseph.

—xix. 21.
 —xxx. 25.
 2Cor.xi.29.
 Pf.cix.136
 Luke xix.
 41, 42.
 Heb.xiii.3.
 Gal. vi. 2.
 Luk.vi.36.
 Amos vi.6.

Gratitude.

Say now to the Shunamite, behold thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? and she answered, I dwell among mine own people. Jesus said, were there not ten (lepers) cleansed? But where is the nine? There are not found, that returned to glorify God, save this stranger.

2Kin.iv.13
 Luke xvii.
 17, 18.

Meekness.

Learn of me, for I am meek and lowly of heart. Whose adorning let it be the hidden man of the heart, the ornament of a meek and quiet spirit, which is in the sight of God, of great price. The wisdom that is from above, is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. With all lowliness and meekness, with long suffering, forbearing one another in love.

Mat. xi.29.
 1Pet. iii.4.
 Jam.iii.17.
 1Cor.iv.12.
 13.
 Eph.iv. 2.

Condescension.

Mind not high things, but condescend to men of low estate. Giving no offence in any thing. If

Rom.xiii.16.
 2Cor.vi.3.

1 Cor. viii. 13. meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Peaceableness.

1 Pet. iii. 11. Seek peace and ensue it. If it be possible, as much
 Rom. xii. 18 as lieth in you, live peaceably with all men. Abraham
 Gen. xiii. 18 said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. See Judges viii. 1-3.

Prudence and discretion.

Pr. xiv. 15. The prudent man looketh well to his going. He
 — xxii. 3. forseeth the evil and hideth himself, but the simple
 — xxv. 17. pass on and are punished. Withdraw thy foot from thy neighbour's house (i. e. let not thy visits be too frequent or too long) lest he be weary of thee, and
 Luk. xiv. 28 so hate thee. Which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it. All things
 1 Cor. x. 23 are lawful for me, but all things are not expedient. Hast thou faith? have it to thyself before God.
 Rom. xiv. 22. 16. Let not your good be evil spoken of. The children
 Luk. xvii. 18 of this world are in their generation wiser than the children of light.

Friendship.

Pr. xviii. 24 A man that hath friends must shew himself friend-
 — xxvii. 10 ly. Thine own friend, and thy fathers friend forsake
 — xvii. 17. not. A friend loveth at all times. The soul of
 2 Sam. i. 26 Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. O Jonathan, I
 1 Sam. xviii 2 am distressed for thee, my brother; very pleasant
 Ruth i. 16 hast thou been to me; thy love to me was wonderful, passing the love of women. And Ruth said to
 17. Naomi, entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; Where thou diest I will die, and there I will be buried: The Lord do so to me, and more also, if ought but death part thee and me.

Hospitality.

Use hospitality one to another, without grudging. 1 Pet. iv. 9.
 And Abraham lifted up his eyes, and behold three Gen. xviii.
 men stood by him ; and when he saw them, he ran 2-5.
 to meet them from the tent door, and bowed himself
 toward the ground, and said, My Lord, if now I
 have found favour in thy sight, pass not away, I
 pray thee, from thy servant. Let a little water, I
 pray you, be fetched, and wash your feet, and rest
 yourselves under the tree ; And I will fetch a mor-
 sel of bread, and comfort your hearts ; after that
 you shall pass on. And they said, so do as thou
 hast said.

Patriotism, or public spirit.

He loveth our nation, and hath built for us a syn- Luke vii. 5
 agogue. Pray for the peace of Jerusalem : For my Ps. cxxii. 6.
 brethren and companions' sake, I will now say, 8.
 Peace be within thy walls, and prosperity within thy
 palaces. If I forget thee, O Jerusalem, let my right Ps. cxxxvii
 hand forget her cunning. If I do not remember 5, 6.
 thee ; let my tongue cleave to the roof of my mouth, Is. xli. 6.
 if I prefer not Jerusalem to my chief joy. They
 helped every one his neighbour, and every one said
 to his brother, be of good courage. From the time Neh. v 14,
 I was appointed to be their governor in the land of 15.
 Judah, twelve years, I and my brethren have not
 eaten the bread of the governor ; as others did, so
 did not I, because of the fear of God.

Decorum, civility, or good manners.

Abstain from all appearance of evil. Charity 1 Thess. v.
 doth not behave itself unseemly. To every thing 22.
 there is a season, and a time to every purpose under 1 Cor. xiii. 5
 the heaven. Abraham stood up and bowed himself Eccl. iii. 1
 to the people of the land, and spake unto Ephron in Gen. xxiii.
 the audience of the people, saying, if thou wilt give 12, 13.
 it, I pray thee hear me ; I will give thee money for
 the field ; take it of me, and I will bury my dead
 there. When thou art bidden (invited) of any man Luk. xiv. 8,
 to a wedding, set not down in the highest room, lest 9, 10.
 a more honourable man be bidden ; But go and sit
 down in the lowest place, that when he that bade

thee cometh, he may say unto thee, Friend, go up higher ; then shalt thou have worship (i. e. respect) in the presence of them that sit at meat with thee.

Pr. xxv. 6, Put not forth thyself in the presence of the ruler, and stand not in the place of great men, for better is it, that it be said to thee, come up hither, than that thou shouldest be put lower in the presence of the ruler.

Humanity toward brutes.

Pr. xii. 10. A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel.

Ex. xxiii. 19 Thou shalt not see the a kid in his mother's milk.

Jonah iv. 1 Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern their right hand and left ; and also " *much cattle ?*" Vid. Deut. xxii. 6. Levit. xxii. 28.

Q. *What is forbidden in the tenth commandment ?*

A. *Discontent and murmuring.*

I Cor. x. 10. Neither murmur ye as some of them also murmured, and were destroyed of the destroyer. All

Num. xiv. 2 the children of Israel murmured against Moses, and against Aaron, saying, would God that we had died in the land of Egypt, or, would God we had died in

Jonah iv. 9. this wilderness. Dost thou well to be angry for the gourd ? And Jonah said, I do well to be angry, even

Lam. iii. 39 unto death. Wherefore doth a living man complain, (or murmur, marg.) a man for the punishment of

Phil. ii. 14, his sins. Do all things without murmurings and disputings. See I Kings, xxi. 4. Jude xvi.

Envy.

Jam. iv. 5. The spirit that dwelleth in us, lusteth to envy.

Pr. xxvii. 4. Wrath is cruel, and anger outrageous ; but who is

Gal. v. 26. able to stand before envy. Grudge not one against another. Let us not be desirous of vain glory, pro-

Num. xi. 29 voking one another ; envying one another. Enviest thou for my sake ? Would God that all the Lord's

Ps. xlix. 16 people were prophets. Be not afraid when one is made rich, when the glory of his house is increased.

—xxxvii. 1 Neither be thou envious against the workers of iniquity. Sanballat and Tobiah grieved exceedingly,

Neh. ii. 10. that there was come a man, to seek the welfare of

the children of Israel. All this availeth me nothing, Esth.v.13.
 so long as I see Mordecai, the Jew, sitting at the
 king's gate. The patriarchs, moved with envy, sold Acts vii.9.
 Joseph into Egypt. But if ye have bitter envying, Jam.iii.14,
 and strife in your hearts; glory not, lie not against 15, 16.
 the truth. This wisdom descendeth not from above,
 but is earthly, sensual, devilish. For where envy and
 strife is, there is confusion, and every evil work. See
 1 Sam. xvii. 28.

Coveteousness, and immoderate worldly cares.

Take heed and beware of coveteousness, for a man's Luk.xii.15
 life (i. e. happiness) consisteth not in the abundance
 of the things which he possesseth. Better is a little Pr. xv. 16.
 with the fear of the Lord, than great treasure, and
 trouble therewith. A little that a righteous man —xxxviii.16
 hath, is better than the riches of many wicked. They I Tim. vi
 that will be rich fall into a snare, and into many fool- 9, 10.
 ish and hurtful lusts, which drown men in destruction
 and perdition; for the love of money is the root of
 all evil; which, while some coveted after, they have
 erred from the faith, and pierced themselves through
 with many sorrows. Take heed, lest at any time Luk.xxi.34
 your hearts be overcharged with the cares of this
 life. Martha, Martha, thou art careful and troubled —x. 41-2.
 about many things. One thing is needful. Labour Pr.xxiv.4.
 not to be rich. He that loveth silver shall not be sat- Ec.v.10.13
 isfied with silver, nor he that loveth abundance, with
 increase. Wilt thou set thine eyes upon that which Pr.xxiii. 5.
 is not? Riches make themselves wings, and fly away. — xi. 4.
 Riches profit not in the day of wrath. What is a Mat. xvi.
 man profited if he shall gain the whole world, and 26.
 lose his own soul. How hardly shall they that have Mark x.23
 riches enter into the kingdom of God! Hath not Jam. ii. 5.
 God chosen the poor of this world, rich in faith, and
 heirs of the kingdom which he hath promised to them
 that love him? Better is the poor that walketh in Pr.xxviii.6
 his uprightneis, than he that is perverse in his ways,
 though he be rich. A rich man said, soul, thou hast Luke xii.
 much goods laid up, for many years; take thine ease, 19, 20. d
 eat, drink, and be merry: But God said unto him,
 thou fool, this night thy soul shall be required of thee;

then whose shall those things be which thou hast provided. If riches increase, set not your heart upon them. Lay not up for yourselves treasures on earth. Labour not for the meat that perisheth. Set your affections on things above, not on the earth. No man can serve two masters; ye cannot serve God and mammon. The friendship of the world is enmity to God. Demas hath forsaken me, having loved this present world. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. See Eccl. v. 12. Mat. vi. 25-34. & xix. 24. Ps. xlix. 6. & xvii. 14.

Vices, opposite to "Benevolence," forbidden.
Selfishness.

All seek their own, not the things which are Jesus Christ's. If ye love them which love you, and do good to them that do good to you, what reward have ye, for sinners also do the same. Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection; lovers of pleasure, more than lovers of God. And Nabal said, who is David, and who is the son of Jesse; there be many servants now a days, that break away, every one from his master; shall I then take my bread, and my water, and my flesh, that I have killed for my shearers, and give it unto men, whom I know not whence they be?

Pride and haughtiness.

Be not high minded, but fear. What hast thou that thou didst not receive; and why dost thou glory (or boast) as if thou hadst not received it? Every one that is proud in heart, is an abomination to the Lord. God resisteth the proud, but giveth grace to the humble. The Lord shall cut off the tongue that speaketh proud things. Who have said, our lips are our own; who is Lord over us? Only by pride cometh contention. Pride goeth before destruction, and an haughty spirit before a fall. As the king of Babylon walked in his palace, he said, is not this great Babylon that I have built, for the house of the king-

dom, by the might of my power, and for the honour of my majesty? While the word was in his mouth, and when his heart was lifted up, and his mind hardened in pride, there fell a voice from heaven, saying, O king, thy kingdom is departed from thee; and he was deposed from his kingly throne, and driven from the sons of men, to dwell among the beasts of the field. Beware, lest thy heart be lifted up, and thou forget the Lord thy God.

Deu. viii.
11-14.

Self conceit, and presumption.

Lean not to thine own understanding. He that trusteth in his own heart is a fool. Hazael said, is thy servant a dog that he should do this thing? And Peter answered, though I should die with thee, yet will I not deny thee. Seest thou a man wise in his own conceit, there is more hope of a fool, than of him. The sluggard is wiser in his own conceit, than seven men that can render a reason. God, I thank thee that I am not as other men are. Stand by thy self, come not near to me, for I am holier than thou. No doubt, but ye are the people, and wisdom shall die with you; but I have understanding as well as you.

Prov. iii. 5.
Pr. 28. 26.
2 Kin. viii.
13.
Mar. 14. 31
Pr. xxvi. 12
—xxvi. 16.
Luk. 18. 11
Is. lxxv. 5.

Job xii. 2, 3

Ambition.

Seekest thou great things for thyself; seek them not. Diotrefes loveth to have the preeminence. Jesus said, whosoever will be great, or chief, among you, let him be your servant; even as the son of man came not to be ministered unto, but to minister.

Jer. xlv. 6.
3 John 94
Mat. xx. 27
28.

Unfriendliness.

And Absalom said to Hushai, is this thy kindness to thy friend? why wentest thou not with thy friend? Mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me. It was not an enemy that reproached me, then I could have borne it; but it was thou, a man, mine equal, my guide, and mine acquaintance.

2 Sam. xvi.
17.
Ps. xli. 9.
—lv. 12, 13.

Ingratitude.

Shall evil be recompenced for good? Whoso rendereth evil for good, evil shall not depart from his

Jer. 18. 20.
Pr. xvii. 13.

- Gen. x. 23. house. The chief butler remembered not Joseph,
 Ecl. ix. 14, but forgot him. There was a little city besieged,
 15. with a few men in it; now there was found a poor
 wise man, who by his wisdom delivered the city;
 Isa. iv. 5. yet no man remembered the same poor man. What
 could have been done more to my vineyard that I
 have not done in it; wherefore, when I looked that
 it should bring forth grapes, brought it forth wild
 grapes. Thou said unto God, depart from us, what
 Job xxii. 17 can the Almighty do? yet he filled their houses with
 18. good things. Jeshuran waxed fat and kicked; then
 Deut. xxxii 15. he forsook the God that made him.

A quarrelsome and contentious temper.

- Prov. xvii. A soft answer turneth away wrath, but grievous
 — xii. 18. words stir up strife. There is that speaketh like the
 — xx. 3. piercings of a sword. It is an honour to a man to cease
 — xvii. 14. from strife; but every fool will be meddling. The
 beginning of strife is as when one letteth out water;
 — xxvi. 17. therefore leave off contention before it is meddled
 with. He that passeth by, and meddleth with strife,
 — vi. 16. belonging not to him, is like one who taketh a dog
 19. by the ears. Seven things are an abomination to the
 Lord; a proud look, a lying tongue, and him that
 — xxi. 9. soweth discord among brethren. It is better to dwell
 in a corner of the house top, than with a brawling wo-
 Ps. cxx. 7. man, in a wide house. I am for peace, but when I
 I Cor. iii. speak, they are for war. There is among you envy-
 3, 4. ing, and strife; and divisions; are ye not carnal, and
 walk as men? For while one saith, I am of Paul, and
 another, I am of Apollos, are ye not carnal? From
 Jam. iv. 1. whence come wars and contentions among you?
 Come they not hence, even of your lusts that war in
 Gal. v. 15. your members? If ye bite and devour one another,
 take heed, that ye be not consumed one of another.

Churlishness.

- I Sam. xxv. He is such a son of Belial that a man cannot speak
 17. to him.

SECT. 20.

Q. What are those commands peculiarly given by Je-
 sus Christ.

2. Th. 3. 4. A. 1. A new commandment give I unto you,

that ye love one another ; as I have loved you, that ye also love one another.

2. If thy brother trespass against thee seven times Luk. xvii. 4. in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him.

3. I say unto you, love your enemies, bless them Mat. v. 44. that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you.

4. Verily I say unto you, whatsoever ye shall ask Joh. xvi. 23 the Father in my name, he will give it you. Hither- 24. to ye have asked nothing in my name ; ask and ye shall receive, that your joy may be full. Whatso- Col. iii. 17. ever ye do in word or deed, do all in the name of the Lord Jesus.

SECT. 21.

Q. *Is there any man able, in this life, perfectly to keep the commandments of God ?*

A. There is not a just man on earth that doeth Ecl. vii. 20. good, and sinneth not. What is man, that he should Job xv. 14. be clean, and he which is born of a woman, that he should be righteous. Who can say, I have Pr. xx. 9. made my heart clean, I am pure from sin ? If we say that we have no sin, we deceive 1 Joh. i. 8. ourselves, and the truth is not in us ; we make 10. God a liar, and his word is not in us. In Jam. iii. 2. many things we offend all. If any man offend not Gal. v. 17. in word, the same is a perfect man. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the thing that ye would. God saw Gen. vi. 5. that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The carnal mind is Rom. viii. 7 enmity against God, for it is not subject to the law of God, neither indeed can be. The heart of the Eccl. ix. 3. sons of men is full of evil, and madness is in their heart while they live. Are we better than they ? no Rom. iii. 9. in no wise, for we have before proved, both Jews, 19. 23. and Gentiles, that they are all under sin ; all have sinned and come short of the glory of God ; every mouth is stopped, and all the world become guilty before God.

Q. *Are all transgressions of the law equally heinous?*

A. You have done worse than your fathers. He
 Jer. xvi. 12. that delivered me unto thee, hath the greater sin.
 Joh. xix. 11. Keep back thy servant from presumptuous sins; then
 Ps. xix. 13. shall I be innocent from the great transgression.
 See 1 John v. 16.

Sin is aggravated

By light and knowledge.

Joh. xv. 22. If I had not come and spoken to them, they had
 not sin; but now they have no cloak for their sin. L
 2 Tim. i. 13 obtained mercy, because I did it ignorantly in unbe-
 Luk. xii. 48 lief. The servant that knew not his masters will, and
 did commit thing worthy of stripes, shall be beaten
 Joh. iii. 19. with few stripes. This is the condemnation, that
 light is come into the world, and men loved dark-
 ness rather than light, because their deeds were evil.
 Mat. xi. 21 Wo unto thee Chorazin, wo unto thee Bethsaida, for
 if the mighty works which were done in you, had
 been done in Tyre and Sidon, they would have re-
 pentened long ago in sackcloth and ashes.

—Affliction and judgment.

2 Ch. xxviii. In the time of his distress did he trespass yet more:
 22. against the Lord, this is that king Ahaz. I have
 Amos iv. 9. smitten you with blasting and mildew; I have sent
 II. among you, pestilence and the sword; and ye were
 as a firebrand plucked out of the burning, yet have
 ye not returned to me saith the Lord. Why should
 Na. i. 5. ye be stricken any more, ye will revolt more and
 more.

—Mercies and deliverance.

Ezra ix. 13 After all that is come upon us for our evil deeds,
 14. and for our great trespass, seeing that our God hath
 punished us less than our iniquities deserve, and hath
 given us such *deliverance* as this, should we again-
 break his commandments? Would he not be angry
 Jer. ii. 21. with us, till he had consumed us? I spake unto thee
 in thy prosperity, but thou saidst, I will not hear;
 and this hath been thy manner from thy youth.
 Na. i. 2. Hear O heavens, and give ear O earth, for the
 Lord hath spoken; I have nourished and brought
 up children, and they have rebelled against me. They

remembered not the multitude of his mercies, but provoked him at the sea, even at the red sea.

By reproof and admonition.

Better is a poor and wise child, than an old and foolish king, who will no more be admonished. He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

—Vows and promises.

When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools. Better is it that thou shouldst not vow, than to vow and not pay. Seeing he hath despised the oath, by breaking the covenant, (when lo he had given his hand) and hath done all these things; as I live, saith the Lord God, surely I will recompense it on his own head. I will bring a sword upon you that shall avenge the quarrel of my covenant.

—Eagerness and delight in sinning.

They rejoice to do evil, and delight in the frowardness of the wicked. They weary themselves to commit iniquity. They eat up the sin of my people, and drink iniquity like water. Knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have "pleasure" in them that do them.

—Frequency and deliberation.

Wo to them that devise iniquity, and work evil on their beds; when the morning is light they practise it, because it is in the power of their hand. Because all those men who have seen my glory, and my miracles which I did in Egypt, and in the wilderness, have tempted and provoked me now these "ten times"; surely they shall not see the land which I swear unto their fathers.

—Influence and example.

They declare their sin as Solomon, and hide it not. Wo unto you, scribes and pharisees, hypocrites! for ye compass sea and land, to make one proselyte; and when he is made, ye make him two fold more the child of hell, than yourselves. And his mother said unto him, upon me be thy curse, my son; only obey

1 Sam. ii. 24 my voice. Nay, my sons ; for it is no good report that I hear ; ye make the Lord's people to transgress.
 1 King. xiv. 16. Jeroboam, the son of Nebat, did sin and made Israel to sin. Wo unto them that draw iniquity with cords.
 If. v. 18. and sin, as it were, with a cartrope.

By impudence, and presumptuousness.

Jer. vi. 15. Were they ashamed when they committed abomi-
 —iii. 3. nation, nay they had a whore's forehead, they were
 Pr. vii. 13. not at all ashamed, neither could they blush. So
 she caught him, and kissed him, and with an impu-
 Ps. lii. 1. dent face. Why boasteth thou thyself in mischief, O
 Num. xv. 30. thou mighty man. The soul that doth ought "*presumptuously*," reproacheth the Lord, and that soul shall be cut off. Thou shalt take him from mine altar, that he may die.

—Obstinacy, and continuance in sin.

Jer. vi. 16. Thus saith the Lord, stand ye in the way, see and
 ask for the old paths, where is the good way, and
 walk therein and ye shall find rest to your souls ;
 Job. v. 45. But they said we will not walk therein. Ye will not
 Ps. lxxxi. come unto me that ye might have life. My people
 II, 12. would not hearken to my voice. They stopped their
 Jer. v. ears, and refused to receive correction ; they made
 Zech. vii. their hearts as an adamant stone, and their faces
 harder than a rock ; they refused to return, but went
 on frowardly in the way of their own hearts ; so I
 Eccl. viii. gave them up to their own hearts lusts. Because
 II. sentence against an evil work is not speedily executed,
 therefore the heart of the sons of men is fully set in
 them to do evil. And Pharaoh said, who is the Lord
 Exod. v. 2. that I should obey his voice, to let Israel go ; I
 know not the Lord, neither will I let Israel go.
 Rom. ii. 5. But after thy hardness and impenitent heart, thou
 treasurest up unto thyself, wrath against the day
 of wrath.

—Religion assumed as a mask.

Pr. vii. 14. I have peace offerings with me ; this day have I
 18. paid my vows ; come let us take our fill of love un-
 Mat. xxiii. til the morning. Wo unto you ; for ye devour
 14. widows houses, and for a pretence make long pray-
 ers ; therefore ye shall receive the greater damnation.

When ye come together into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper; and one is hungry and the other is drunken. Behold ye fast for strife and debate, and to smite with the fist of wickedness; is it such a fast that I have chosen? Will ye steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods, whom ye know not, and come and stand before me, in this house, which is called by my name, and say we are delivered to do all these abominations? See 1 Kings, xxi. 9. 14.

1 Cor. xii. 21.
Isa. lviii. 4, 5.
Jer. vii. 9-10.

—Character of the persons offending.

Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Days should speak and the multitude of years should teach wisdom. But great men are not always wise, neither do the aged understand judgment. These are poor and ignorant, they know not the way of the Lord. I will go and speak to the great men for they have known; but these have altogether broken the yoke and burst the bonds. Thus saith the Lord God, I anointed thee (*David*) King over Israel; I delivered thee out of the hand Saul: I gave thee thy masters house, and thy masters wives into thy bosom, and gave thee the house of Israel and Judah, and if that had been too little, I would, moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight?

Rom. ii. 21.
Job xxxii. 7-9
Jer. v. 4, 5.

2 Sam. xii. 7-9

—Character of the persons injured.

Were ye not afraid to speak against my servant Moses? The child behaves himself proudly against the antient, and the base against the honourable. They despise dominion, and speak evil of dignities. Whoso shall offend one of these which believe in me, it were better for him that a millstone were hanged about his neck, and he drowned in the depth of the sea. When ye sin against the brethren, and wound their weak conscience, ye sin against Christ. If thy brother be grieved with thy meat, now walkest thou

Numb. xii. 3
Isa. iii. 5.
Jude 8.
Mat. xviii. 6.
1 Cor. viii. 12.
Rom. xiv.

25-27. not charitable ; destroy not him with thy meat, for whom Christ died. It is good neither to eat flesh, nor to drink wine, nor any thing, whereby thy brother stumbleth, or is offended, or is made weak.

When the object, or being offended, is infinite in dignity.

1 Sam. ii. 25 If one man sin against another, the judge shall judge him ; but if a man sin against the Lord, who shall intreat for him ? Why hast thou conceived this thing in thy heart, thou hast not lied unto men, but unto God. If he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, and hath done despite to the spirit of grace. Grieve not the holy spirit, whereby ye are sealed to the day of redemption. For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God, and put him to open shame.

Q. What doth every sin deserve ?

Röm. 6. 23. *A.* The wages of sin is death. The soul that Ezek. 18. 4 sinneth, it shall die. Whosoever shall keep the whole Gal. iii. 10 law and yet offends in one point is guilty of all. Cursed 1 Cor. vi. 9, is every one that continueth not in all things written 10. in the book of the law to do them. Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived ; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. The works Gal. v. 19- of the flesh are manifest, which are these ; Adultery, 21. fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of which I have told you, that they which do such things, shall not inherit the kingdom of God. But the fearful and unbelieving :

and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all lyars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. The Lord knoweth how to reserve the unjust unto the day of judgment to be punished. The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and the glory of his power; when he shall come to be glorified in his saints, and be admired in all them that believe, in that day.

2Pet.ii.4-9.

2Thes.i.7-10.

Q. *What doth God require of us that we may escape his wrath and curse due to us for sin.*

A. Repentance towards God, and faith toward our Lord Jesus Christ. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

A&S ix.21.

Mat.vii.21.

SECT. 22.

Q. *What is faith in Jesus Christ?*

A. Faith is the substance of things hoped for, the evidence of things not seen. With the heart man believeth unto righteousness. If thou believest with all thine heart; and he said, I believe that Jesus Christ is the Son of God. I am the resurrection and the life, believest thou this? she saith unto him, yea Lord, I believe that thou art the Christ the son of God, who should come into the world. Whosoever believeth that Jesus is the Christ, is born of God. This is the work of God, that ye believe on him whom he hath sent. If thou shalt confess with thy mouth, and believe in thine heart, that God raised him from the dead, thou shalt be saved. Being "*fully persuaded,*" that what God had promised, he was able to perform, and therefore it was.

Heb.xi.1.

Rom.x.10.

A&S viii.

37.

Jno.xi.25-

27.

John v.1.

—vi.29.

Rom.x.9.

—iv.21+23.

imputed to him for righteousness; and to us also it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. These all died in faith, not having received the promises, but having seen them afar off, and were "*persuaded*" of them, and embraced them. I know in whom I have believed, (or trusted) and am "*persuaded*" he is able to keep that which I have committed to him. I count all things but loss for the excellency of the knowledge of Christ, my Lord; that I may win Christ, and be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith. Unto all, and upon all them that believe; for there is no difference.

Faith, how obtained.

Eph. ii. 8. By grace are ye saved, through faith; and that
 Rom. x. 17. not of yourselves, it is the gift of God. Faith cometh
 1 Cor. xv. 11 by hearing, and hearing by the word of God. So
 we preach, and so ye believed.

Influence and effects of Faith.

1 Joh. v. 4. Faith worketh by *love*, purifying their hearts by
 Act. xv. 19. faith. A man is *justified* by faith. Through his name,
 —x. 43. whosoever believeth in him shall receive remission of
 Rom. iv. 5. sins. To him that worketh not, but believeth on him
 that justifieth the ungodly, his faith is counted for
 Gal. iii. 26. *righteousness*. Ye are the *children of God*, by faith in
 1 Joh. iv. 5. Christ Jesus. This is the victory that *overcometh the*
 Gal. ii. 20. *world*, even our faith. The life which I now live in
 2 Cor. v. 7. the flesh, *I live*, by the faith of the Son of God. We
 1 Pet. i. 5. *walk* by faith, not by sight. We are *kept* by the
 Mark xvi. power of God, through faith, unto salvation. He
 16. that believeth and is baptized, shall be saved; but he
 Jam. ii. 20, that believeth not, shall be damned. But faith with-
 22. out works is dead. Was not Abraham, our father,
 justified by works, when he offered Isaac, his son, on
 the altar? Seest thou how faith wrought with works,
 and by *works* was faith made *perfect*.

Q. *What is repentance unto life?*

Ps. 38. 18. A. I will be sorry for my sin. If I have done
 Job 34. 32. iniquity, I will do no more.

Repentance unto life implies,

Consideration.

I thought on my ways, and turned my feet Ps.cix. 59
unto thy testimonies. O that they were wise, that Deu.32.29
they understood this, that they would *consider* their
latter end. My people do not *consider*. They *confid-* Eccl. v. 1.
er not that they do evil.

Conviction.

When the spirit is come, he will reprove (or con- Joh.xvi.18
vince) the world of sin, and of righteousness, and
of judgment. Know and see that it is an evil and Jer. ii. 19.
bitter thing, that thou hast forsaken the Lord thy
God, and that his fear is not in thee: When they Acts.ii.37.
heard this, they were pricked in their hearts, and
said, what shall we do?

Humiliation.

The lofty looks of man shall be "*humbled,*" and Isai. ii. 11.
the haughtiness of man shall be "*bowed down,*"
and the Lord alone shall be exalted, in that day.
If then their uncircumcised hearts be "*humbled,*" Lev. xxvi.
and they accept of the punishment of their sin, then 41.
will I remember my covenant with Abraham, and
I will not cast them away. A broken and *contrite* Ps. li. 17.
heart, God will not despise.

Confession.

I will declare mine iniquity; I acknowledge my Ps. li. 3,4.
transgressions, my sin is ever before me. Against
thee, thee only have I sinned, and done this evil in
thy sight. I will confess my transgressions unto the —xxxii. 5.
Lord, and thou forgavest the iniquity of my sin. He Pro.xxviii.
that covereth his sins shall not prosper, but whoso 13.
confesseth and forsaketh them, shall have mercy.

Sorrow and incurring.

I will be sorry for my sin, my sorrow is continually Ps. 38. 17
before me. Peter went out and wept bitterly. Be Mat.26.75
afflicted, and mourn, and weep; let your laughter Jam. iv. 9.
be turned into mourning, and your joy into heaviness.
They shall look on him whom they have pierced, and Zec.xii.10.
shall mourn as one mourneth for his only son; and
shall be in bitterness, as one that is in bitterness for
his first born. I have surely heard Ephraim bemoan- Jer.31.18.

ing himself, thus ; Thou hast chastised me, and I was chastised ; turn thou me, and I shall be turned ; for thou art the Lord my God.

Shame and remorse.

Jer. lxxi. 19. After I was turned, I repented ; and after I was instructed, I smote on my thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth. We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear ; therefore is this distress come upon us. A wounded spirit, who can bear ? What fruit had ye then in those things, whereof ye are now "*ashamed* ;" for the end of those things is death.

Hatred and indignation.

Ezk. xxxvi. 31. Then shall ye remember your own evil ways and doings, that were not good ; and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Behold ye sorrowed, after a godly sort ; what carefulness it wrought in you ; yea, what "*indignation*," what fear, what vehement desire, what zeal ; yea, what revenge. In all things, ye have approved yourselves to be clear in this matter.

Conversion, or turning from sin unto God.

Joel ii. 13. Rend your heart, and not your garments, and turn unto the Lord your God ; for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy on him ; and to our God, for he will abundantly pardon.

Necessity of repentance.

Acts iii. 19. Repent and be converted, that your sins may be blotted out. God now commandeth all men, every where, to repent. Except ye repent, ye shall all likewise perish.

Repentance, how obtained.

Acts v. 31. Him hath God exalted, to be a prince and a saviour ; to "*give repentance*" to Israel, and forgiveness of sins. Wash thy heart from wickedness ; wash, make you clean ; put away the evil of your doings

from before mine eyes; cease to do evil, learn to do well. The goodness of God leadeth to repentance. Rom. ii. 4.
See 2 Tim. ii. 25.

Fruits of Repentance.

Break off your sins by righteousness, and bring forth fruits meet for repentance. Godly sorrow worketh repentance to salvation, not to be repented of, but the sorrow of the world worketh death. Blessed are they that mourn, for they shall be comforted. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Blessed is he whose transgression is forgiven, whose sin is covered. Joy shall be in heaven over one sinner that repenteth.

The folly and danger of delaying repentance.

Behold now is the accepted time, now is the day of salvation. To day, if ye will hear his voice, harden not your hearts. I made haste, and delayed not to keep thy commandments.

SECT. 23.

Q. *What are the ordinary means of salvation?*

A. Search the scriptures, for in them ye have eternal life, and they testify of me. They have Moses and the prophets; if they hear not them, neither will they be persuaded, though one rose from the dead. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth. It pleased God, by preaching to save them that believe. They continue daily with one accord in the temple, and in the Apostle's doctrine and fellowship, and in breaking bread, and in prayers, and the Lord added to the church, daily such as should be saved.

Q. *How is the word made effectual to salvation?*

A. As means of divine appointment, the word of God, both read, and preached, tends

To enlighten and convince.

The commandment of the Lord, is pure enlightening the eyes. The word of God is quick and powerful sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the

- joints and marrow, and is a discerner of the thoughts and intents of the heart. When Paul reasoned of righteousness, temperance and judgment to come, Felix trembled and said, go thy way for this time; when I have a convenient season I will call for thee.
- Act. xxiv. 25.
- 2Chr xxxiv 19-27 When the king heard the words of the law, which Shaphan the scribe read before him, he rent his clothes, humbled himself, and did weep before God. If there come in (to your assembly) one that believeth not, he is convinced, and the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is among you of a truth.
- 1 Cor. xiv. 24, 25.

To convert.

- Ps. xix. 7. The law of the Lord is perfect, converting the soul. Casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Now I send thee to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of satan, unto God; that they may receive forgiveness of sins.
- 2 Cor. x. 5.
- Act. xxvi. 17-18. Philip hearing the Eunuch read the prophet Esaias, he opened his mouth, and began at the same scripture, and preached unto him Jesus; and the Eunuch believed and was baptized. And many of them that heard the word, believed; and they that gladly received the word were baptized; and the same day there was added unto them about three thousand souls.
- viii. 30. 35.
- iv. 4.
- ii. 41.

To sanctify.

- Jno. xviii. 17. Sanctify them through thy truth, thy word is truth.
- xv. 3. Now are ye clean through the word which I have spoken unto you. We all with open face beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, as by the spirit of the Lord. Unto us are given exceeding great and precious promises, that by these ye might be partakers of the divine nature; having escaped the corruption that is in the world through lust. And now I commend you to God, and to the "word of
- 2 Cor. iii. 18
- 2 Pet. i. 4.
- ii. 22.

his grace," which is able to build you up, and to give you an inheritance among all them which are sanctified. He gave some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. iv. 12, 13.

To guard against temptation.

Then saith Jesus unto him, get thee hence, Satan; for *it is written*, thou shalt worship the Lord thy God. Put on the whole armour of God; take the sword of the spirit, which is the word of God; that ye may be able to stand against the wiles of the devil, and quench the fiery darts of the wicked. Mat. iv. 10. Eph. vi. 17.

To establish the mind.

To establish you in every good word and work, according to "*my gospel,*" and the *preaching* of Jesus Christ. That we be no more children, tossed to and fro, and carried about with every wind of doctrine. Rom. xvi. 25. Eph. iv. 12.

To comfort and save the soul.

Thy words were the joy and rejoicing of my heart. Thy statutes have been my songs in the house of my pilgrimage. I rejoice at thy word as one that findeth great spoil. This is my comfort in my affliction, thy word hath quickened me. Whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the scriptures, might have hope. Receive with meekness the engrafted word, which is able to save your souls. Incline your ear, come unto me, hear, and your souls shall live; and I will make with you an everlasting covenant, even the sure mercies of David. Jer. xv. 16. Ps. cxix. 54. 162-50. Rom. xv. 4. Jam. i. 21. Ma. liii. 3.

Q. How is the word to be read and heard, that it may become effectual to salvation.

A. With Attention.

What is written in the law? How readest thou? Understandest thou what thou readest? When the priest brought the law of God before the congregation, both of men and women that could hear with understanding, he read therein distinctly from morn- Luk. i. 26. Neh. viii.

ing until noon, and gave the sense, and caused them to understand the reading; and the ears of all the people were "*attentive*" to the book of the law. We are all here present before God, to hear all things that are commanded of God. All the people were very attentive to hear him. Keep thy foot, (be serious and attentive) when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Incline thine ear to wisdom, and apply thine heart to understanding. While men slept, the enemy came and sowed tares,

—*Reverence.*

Neh.viii.4. Ezra the priest stood upon a pulpit of wood; and when he opened the book, all the people stood up; and Ezra blessed the Lord, the great God; and all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground. When E-hud, son of Gera, said to Eglon, king of Moab, I have a message from God unto thee; the king rose out of his seat. To this man will I look, that trembleth at my word.

—*Diligence.*

Pr.viii.34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. These (Bereans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and "*searched the scriptures daily,*" whether those things are so; therefore many of them believed.

—*Preparation.*

1Pet.ii.1.2. Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings; as newborn babes, desire the sincere milk of the word, that ye may grow thereby. Take heed how ye hear; for whosoever hath, to him it shall be given; and whosoever hath not, from him shall be taken that which he seemeth to have. The cares of this world and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becomes unfruitful.

—Prayer.

Open thou mine eyes, that I may behold wonderous things out of thy law. Pray, that the word of God may have free course, and be glorified. If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God.

Ps.cxix.18.
2Thes.iii.1
Pr.ii.3-5.

—Meditation.

This book of the law shall not depart out of thy mouth, but thou shalt “meditate” therein, day and night; that thou mayest observe to do according to all that is written therein, and then thou shalt have good success. In the law of the Lord doth he meditate day and night.

Josh. i. 8.
Ps. i. 2.

—Faith.

When ye received of us the word of God, ye received it, not as the word of men, but as it is in truth, the word of God. A more sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. The word preached did not profit them; not being mixed with faith in them that heard it.

1Thes. ii. 13.
2Pet.i. 19.
Heb. iv. 2.

—Affection.

Thy testimonies are my delight, and my counselors; I love them exceedingly. I have esteemed the words of his mouth, more than my necessary food. The law of thy mouth is better to me, than thousands of gold and silver. Sweeter also than honey, and the honey comb. By them is thy servant warned, and in keeping them there is great reward. They received not the love of the truth, that they might be saved.

Ps.cxix.24.
—169.
Job xxxiii. 12.
Ps.cxix.72.
—xix.11.
2Thes.ii. 10.

—Retention.

The gospel which I preached unto you, by which ye are saved, if ye keep it in memory, what I preached; unless ye have believed in vain. We ought to give the more earnest heed to the things which we have heard, lest at any time, we should let them slip. Thy word have I hid in my heart, that I might not sin against thee.

1Cor. iv. 1,2.
Heb. ii. 1.
Ps.cxix.11.

—Practice.

Luk. viii. 11-15. The seed is the word of God. But that which fell on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. Whofo looketh into the perfect law of liberty, and *continueth* therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Be ye doers of the word, and not hearers only, deceiving your own selves. See James i. 23, 24.

Q. *How do the sacraments, the word of God and prayer, become effectual means of salvation?*

1 Cor. iii. 7. A. I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. A certain woman named Lydia, who worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. Baptism doth now save us, (not by putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. By one spirit we are all baptized into one body, and have been all made to drink into one spirit. Ye have purified your souls in obeying the truth, through the spirit. Work out your own salvation, with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure.

SECT. 24.

Q. *What is a sacrament?*

Gen. xvii. 11. A. Abraham received the sign of circumcision, a seal of the righteousness of faith. And it shall be a token of the covenant between me and you. See Rom. ii. 29.

Q. *What is christian baptism?*

Mat. xxviii. 19, 20. A. Go ye, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And lo, I am with you always, even unto the end of the world. Can any man forbid water, that these should not be baptized? Arise, and be baptized, and wash away thy sins; calling on the

name of the Lord. Having our hearts sprinkled Heb. x. 22.
 from an evil conscience, and our bodies washed with
 pure water.

Q. To whom is baptism to be administered ?

A. Repent and be baptized, every one of you, Act. ii. 38.
 in the name of Jesus Christ, for the remission of sins, 39.
 and ye shall receive the gift of the Holy Ghost ; for
 the promise is unto you, and to your children, and to
 all that are afar off, even as many as the Lord
 our God shall call. As many as have been baptized. Gal. iii. 27.
 into Christ, have put on Christ ; and if ye be Christ's, 29.
 then are ye Abraham's seed, and heirs according to
 the promise. And Simon himself was baptized ; Act. viii.
 But Peter said unto him, thou hast neither part nor 13-20, 21-
 lot in this matter ; for thy heart is not right in the 23.
 sight of God ; for I perceive that thou art in the gall
 of bitterness, and in the bond of iniquity.

Q. What is the Lord's Supper ?

A. Jesus took bread, and gave thanks, and brake Luk. xxii.
 it, and gave it unto them, saying, this is my body 19, 20.
 which is given for you, this do in remembrance of
 me. Likewise also the cup, after supper, saying, this
 cup is the new testament in my blood, which is shed
 for you : For as often as ye eat this bread, and drink 1 Cor. xi. 26
 this cup, ye do shew the Lord's death till he come.
 The cup of blessing which we bless, is it not the com- --x. 16, 17.
 munion of the blood of Christ ? The bread which
 we break, is it not the communion of the body of
 Christ ? For we being many, are one body, for we
 are all partakers of that one bread. Verily, veri- Jno. vi. 53-
 ly, I say unto you, except ye eat the flesh of the son 55.
 of man, and drink his blood, ye have no life in you.
 Who so eateth my flesh, and drinketh my blood,
 hath eternal life ; for my flesh is meat indeed, and
 my blood is drink indeed.

*Q. What is required in order to the worthy reception
 of the Lord's Supper ?*

A. Let a man examine himself, and so let him 1 Cor. xi. 28
 eat of that bread, and drink of that cup ; For he 31.
 that eateth and drinketh unworthily, eateth and
 drinketh judgment to himself, not discerning the
 Lord's body. For this cause, many are weak and

- sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. Search me O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. Examine yourselves, whether ye be in the faith; prove your own selves. Know you not that Jesus Christ is in you, except ye be reprobate. I will wash my hands in innocency, so will I compass thine altar O Lord. If thy brother hath ought against thee, go thy way, first be reconciled to thy brother, and then come and offer thy gift. Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Now I praise you, brethren, that ye keep the ordinances as I delivered them to you. See 2 Chr. iii. 18, 19.

SECT. 25.

Q. *What is prayer?**

- A. To offer up spiritual sacrifices acceptable to God, by Jesus Christ. Pour out your hearts before him.

That our prayers may be acceptable to God, we must pray with

Sincerity.

- Let us draw near with a *true* heart. The Lord is nigh to all that call upon him in *truth*. This people draweth nigh unto me with their mouth, and honour me with their lips, but their heart is far from me. If I regard iniquity in my heart, the Lord will not hear me. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.

Sense of guilt and unworthiness.

- And the publican standing afar off, would not

13-

* In prayer, which is either mental, (1 Sam. i. 13.) vocal, (Ps. lxxvii. 1.) or ejaculatory, (Neh. ii. 4. there are three parts, viz. Petition, confession, thanksgiving; or more particularly, invocation, adoration, petition, confession, thanksgiving, intercession, and conclusion.

lift up ſo much as his eyes to heaven ; but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. And Abraham ſaid, behold now I have taken it upon me to ſpeak unto the Lord, who am but duſt and aſhes.

Gen. xviii.
27.

Aſſiſtance of the Holy Spirit.

The Spirit helpeth our infirmities ; for we know not what we ſhould pray for as we ought ; but the Spirit itſelf maketh interceſſion for us, with groanings that cannot be uttered. I will pour out upon them the ſpirit of ſupplication ; and they ſhall look to him whom they have pierced, and mourn. See Rom. 8. 27.

Rom. viii.
26.

Zec. xii. 10.

In Faith.

If any man lack wiſdom, let him aſk of God, that giveth to all men liberally and upbraideth not ; and it ſhall be given him. But let him aſk in faith, nothing wavering. All things, whatſoever ye ſhall aſk in prayer, believing, ye ſhall receive.

Jam. i. 5, 6.

Mat. 21. 22.

In the name of Chriſt.

If ye ſhall aſk any thing in my name, I will do it ; that the Father may be glorified in the Son. I am the way, the truth and the life ; no man cometh to the Father, but by me. Whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God by him.

Jno. xiv. 13.

—xiv. 6.

Col. iii. 17.

With fervour and importunity.

The effectual fervent prayer of a righteous man availeth much. Jacob wept, and made ſupplication unto him ; and ſaid, I will not let thee go unleſs thou bleſs me. And he had power with God, and prevailed. Ye ſhall ſeek me and find me, when ye ſearch for me with all your heart. In the days of his fleſh Jeſus offered up prayers and ſupplications, with ſtrong crying, and tears, unto him that was able to ſave him from death, and was heard.

Jam. v. 16.

Hof. xii. 4.

Gen. xxxv. 11.

26-28.

Jer. 29. 13.

Heb. v. 7.

Perſeverance.

Pray without ceasing. Men ought always to pray, and not to faint. I give myſelf to prayer. Praying always, with all prayer and ſupplication, watching thereunto with all *perſeverance*. I will look unto the Lord ; I will wait for the God of my ſalvation ; my God will hear me.

1 Theſ. v. 7.

Luk. xviii.

Ps. cix. 4.

Eph. vi. 18.

Mic. vii. 7.

Prayer in affliction.

Jam. v. 13. Is any afflicted, let him pray. Let us come boldly to the throne of grace, that we may obtain mercy, Heb. iv. 16. and find grace to help in time of need. This poor man cried, and the Lord heard him, and saved him out of all his troubles. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me. — I. 15. In trouble they poured out a prayer. Is. xxvi. 16.

United prayer.

Mat. xviii. I say unto you, that if two of you shall agree on earth, touching any thing they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, Rom. xv. 5, there am I in the midst of them. Now the God of 6. patience and consolation, grant you to be like minded, one towards another; that ye may with one mind, and one mouth, glorify God.

Daily prayer.

Ps. xcii. 1, 2. It is a good thing to shew forth thy loving kindness in the morning, and thy faithfulness every night. — v. 3. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and look up. Evening and morning and at noon, will — Iv. 17. I pray. Daniel kneeled upon his knees, three times Dan. vi. 10. a day, and prayed and gave thanks before his God. Ps. cxix 62. At midnight I will rise to give thanks unto God.

Family prayer.

Josh. xxiv. As for me and my house, we will serve the Lord. 15. There was a certain man called Cornelius; a devout Act. viii. 2. man, one that feared God with all his house, and Job xv. 4. prayed to God always. But thou castest off fear, and restrainest prayer before God. Thou hast not Isa. xliii. 22. called upon me, O Jacob; thou hast been weary of me, O Israel. Jer. x. 25. Pour out thy fury upon the families that call not on thy name.

Secret prayer.

Mat. vi. 6. When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father, who is in secret; and thy Father, who seeth in secret, Luk. vi. 12 shall reward thee openly. Jesus went out into a mountain to pray; and he continued all night in prayer to God.

Prayer for enemies.

Pray for them that despitefully use and persecute you. Then (i. e. on the cross) Jesus said, Father forgive them, for they know not what they do. And Stephen kneeled down. and cried with a loud voice, Lord, lay not this sin to their charge ; and when he had said this, he fell asleep.

Mat. v.44.
Luk.xxiii.
34.
Act.vii.60.

Prayers for all ; and all ought to pray.

I will that men pray every where, lifting up holy hands, without wrath and doubting. I exhort that first of all, prayers be made for all men ; for this is good and acceptable in the sight of God, our Saviour ; who will have all men to be saved, and come to the knowledge of the truth. God forbid that I should sin against the Lord, in ceasing to pray for you.

1Tim.ii.1-8.

1Sam. xii.
23.

Success of prayer.

Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For if ye, being evil, know how to give good gifts to your children, how much more shall your Father, who is in heaven, give good things to them that ask him. They that seek the Lord, shall not want any good thing. Go and say to Hezekiah, thus saith the Lord, I have heard thy prayer ; I have seen thy tears ; behold I will add to thy days fifteen years. Elias was a man subject to like passions as we are ; and he prayed earnestly that it might not rain, and it rained not on the earth ; and he prayed again, and the heavens gave rain. We made not our prayer before the Lord, therefore hath he brought evil upon us.

Mat.vii. 7.
11.

Ps. xxxiv.
10.
Is xxxviii.5

Jam.v.17.

Dan.ix.13,
14

SECT. 26.

Q. What rule hath God given for our direction in prayer ?

A. After this manner pray ye ; "Our Father who art in heaven, hallowed be thy name, &c."

Q. What is the preface of the Lord's prayer ?

A. Our Father who art in heaven.

Look down from heaven, and behold from the habitation of thy holiness, and of thy glory. Where is thy strength, the founding of thy bowels, and of thy mercies towards us ? are they restrained ? Doubtless

Isa.lxiii.15,
16.

thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not ; thou, O Lord, art our Father, our Redeemer. We have not received the spirit of bondage, to fear ; but the spirit of adoption, whereby we cry, Abba, Father. If then I be a Father, where is mine honour ? if I be a Master, where is my fear ? saith the Lord of hosts unto you that despise my name, and say, wherein have we despised thy name ? Have we not all one Father ? hath not one God created us ? why do we deal treacherously, every man against his brother ? He hath made of one blood all nations of men, to dwell on all the face of the earth ; and hath determined the times and bounds of their habitation, that they should seek the Lord. O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments ; let thine eyes be open, and thine ear attentive, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel, thy servants ; and confess the sins which they and we have sinned against thee.

Q. What do we pray for in the first petition ?

A. Hallowed be thy name.

Sanctify the Lord of hosts himself, and let him be your fear, let him be your dread. Blessed be thy glorious name, which is exalted above all blessing and praise. Let them praise thy great and terrible name, for it is holy. Father, glorify thy name ; then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. I will be sanctified in them that come nigh me, before all the people, I will be glorified ; and Aaron held his peace. The angel of the Lord smote Herod, because he gave not God the glory ; and he was eaten up of worms.

Q. What do we pray for in the second petition ; which is, " Thy kingdom come."

A. That the kingdoms of this world may become the kingdoms of our Lord, and of his Christ ; and that he might reign forever and ever. For Zion's sake I will not hold my peace, and for Jerusa-

lem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. My heart's desire and prayer to God for Israel is, that they might be saved. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; That he would grant you, according to the riches of his glory, to be strengthened, with might by his spirit, in the inner man. That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. See Mat. i. 11. Dan. vii. 27.

Q. *What is the third petition?*

A. Thy will be done on earth.

1 *Preceptive will.*

I know that in me (i. e. in my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good, I find not. Create in me a clean heart, O God, renew a right spirit within me. Incline my heart unto thy testimonies, and not to covetousness. O that my ways were directed to keep thy statutes. Make me to go in the path of thy commandments. Turn away mine eyes from beholding vanity, and quicken thou me in thy ways. Not slothful in business, but fervent in spirit, serving the Lord.

Rom. vii. 18

Ps. li. 10.

—cxix. 36.

— 5.

— 35.

— 37.

Rom. xii. 12

2 *Providential.*

Jesus fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt. And Eli said, it is the Lord, let him do what seemeth good unto him. Is it well with thee, is it well with the child? and the Shunamite answered, *it is well.* Behold the handmaid of the Lord, be it unto me according to thy word; Good is the word of the Lord

Mat. xxvi. 39.

1 Sam. iii. 18.

2 King. iv. 26:

Luk. i. 38.

2 Kin. xx. 19

Acts xxi. 14 which thou hast spoken. The will of the Lord be done.

As it was done in heaven.

Mat. v. 48. Be ye perfect even as your Father who is in heaven is perfect. In heaven their angels always behold the face of my Father who is in heaven.

Heb. i. 14. Are they not all ministering spirits sent forth to minister for them, who shall be heirs of sal-

Ps. ciii. 20. vation? Bless the Lord ye his angels, that excel in strength, that do his commandments, hear-

kening to the voice of his word. Bless the Lord, all his works, in all places of his dominion, bless the

Isa. vi. 1-5 Lord, O my soul. I saw the Lord, sitting upon a throne high and lifted up, and his train filled the temple, above it stood the seraphims; each one had six wings, with twain (two) he covered his face, with twain he covered his feet, and with twain he did fly, and one cried to another and said, holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory; and the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen

the king, the Lord of hosts. The four and twenty

elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power. See Rev. vii. 11. 12.

Rev. iv. 10. **11.** **12.**

Q. *What do we pray for in the fourth petition? which is, "Give us this day our daily bread."*

A. Remove far from me vanity and lies, give me neither poverty nor riches, feed me with food convenient for me, lest I be full and deny thee, and say, who is the Lord? or lest I be poor and steal, and take the name of my God in vain. Man shall not live by bread alone, but by every word that proceed-

eth out of the mouth of God. Every creature of God is good, and nothing to be refused, if it be re-

Pr. xxx. 8, 9.

Mat. iv. 4.

I Tim. iv. 4, 5.

ceived with thanksgiving, for it is sanctified by the word of God and prayer. Study to be quiet and to do your own business, and to work with your own hands, that ye may walk honestly, and have lack of nothing. Take no (*anxious*) thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof. Jacob vowed a vow, saying if God will be with me and keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come to my father's house in peace, then shall the Lord be my God.

1 Thef. iv.
11, 12.

Mat. vi. 34.

Gen. xxviii.
20, 21.

Q. *What is the fifth petition?*

A. Forgive us our debts or sins.

Who can forgive sins but God only. If thou shouldst mark iniquities; O Lord, who shall stand; But there is forgiveness with thee, that thou mayest be feared. God is in Christ reconciling the world unto himself, not imputing their trespasses to them. When he (the prodigal son) came to himself, he said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger. He arose, and came to his father; but when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. O Lord, the great and dreadful God, keeping covenant and mercy to them that love him and keep his commandments. We have sinned and committed iniquity, and have done wickedly, and have rebelled against thee, by departing from thy precepts; Righteousness belongeth unto thee, but unto us confusion of faces. O my God, incline thine ear, and hear; open thine eyes, and behold us; for we do not present our supplications before thee, for our righteousnesses, but for thy great mercies. O Lord hear, O Lord forgive, O Lord hearken, and do, defer not for thine own sake, O my God.

Mark ii. 7.
Ps. cxxx3, 4

2 Cor. v. 19.

Luk. xv. 17
21.

Dan. ix. ch.

As we forgive our debtors ; or those that trespass against us.

- Mar.xi.25. When ye stand praying, forgive if ye have aught against any ; that your Father in heaven may also forgive you your trespasses. O thou wicked servant, I forgave thee all that debt because thou desiredst me, shouldst not thou also have had compassion on thy fellow servant, as I had pity on thee ? If any man have a quarrel against any, even as Christ forgave you, so also do ye. When they had nothing to pay he frankly forgave them both. If ye forgive men their trespasses, your heavenly Father will also forgive you ; But if ye, from your hearts, forgive not men their trespasses, neither will your Father forgive your trespasses. Forgive us our sins, for we also forgive every one that is indebted to us.

Q. What is the sixth petition ?

A. Lead us not into temptation, but deliver us from evil.

- Jam. i. 13, 14. Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man ; But every man is tempted when he is drawn away of his own lust and enticed. Wherefore let him that thinketh he standeth, take heed lest he fall. Be sober, be vigilant, because your adversary like a roaring lion walketh about, seeking whom he may devour, whom resist stedfast in the faith. If sinners entice thee, consent thou not. Be not deceived, evil communications corrupt good manners. Can a man take fire in his bosom, and his clothes not be burnt ? Follow not a multitude to do evil. He that walketh with wise men, shall be wise, but a companion of fools shall be destroyed. Enter not into the path of the wicked, go not in the way of evil men, avoid it, pass not by it, turn from it, and pass away. O my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united. Depart from me ye evil doers, for I will keep the commandments of my God. Watch and "pray" that

ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not. I besought the Lord thrice, that the messenger of Satan might depart from me; and he said, my grace is sufficient for thee, for my strength is made perfect in weakness. For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. And as he himself hath suffered, being tempted, he is able to succour them that are tempted. Let us therefore, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking to Jesus. Put on the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Luk. xii.

31, 32.

2Cor. xii. 8,

9.

Heb. iv. 15.

— ii. 18.

— xii. 1.

Eph. vi. 13.

Q. What is the conclusion of the Lord's prayer?

A. For, thine is the kingdom, the power, and the glory forever, Amen.

Blessed be thou, Lord God of Israel, our Father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in heaven, and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all; Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. I beheld, and I heard the voice of many angels round about the throne, saying with a loud voice, worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; And every creature which is in heaven, and on earth, and such as are in the sea, and all that are in them, heard I, saying, blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and

1Chr. xiii.

10-13.

Rev. v. 12.

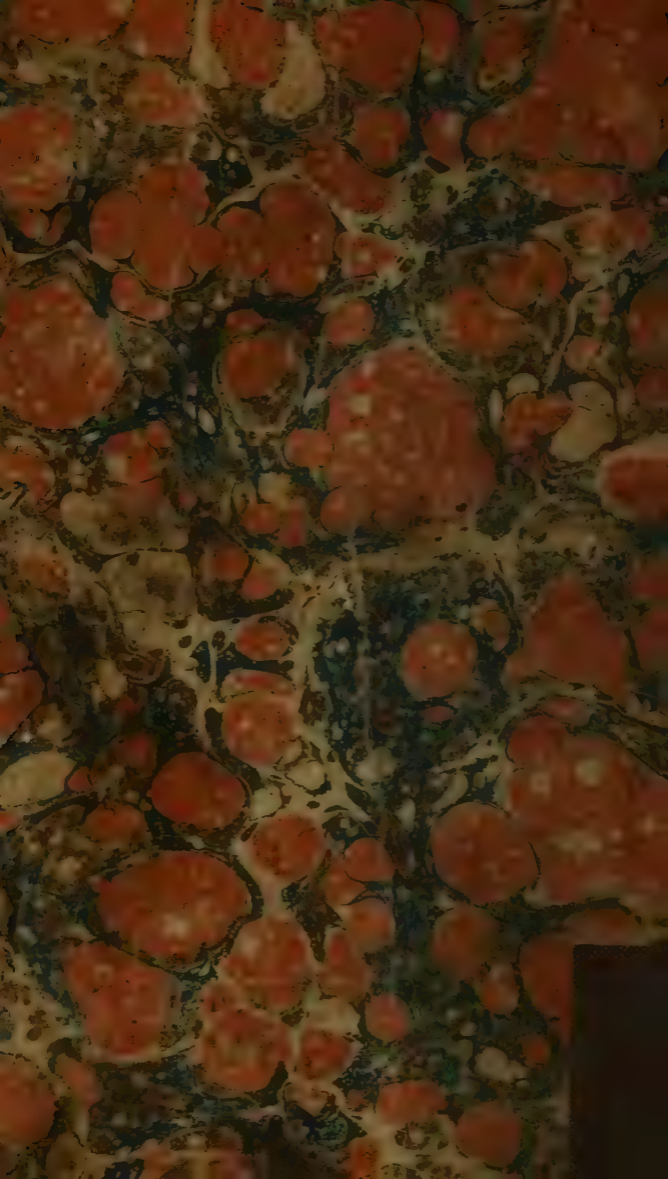
13.

- Eph. ii. 20. unto the lamb, forever and ever. Now unto him
21. that is able to do exceeding abundantly above all
that we ask, or think, according to the power that
worketh in us, unto him be glory in the church, by
Christ Jesus, throughout all ages, world without end.
- Rev. xiii. Amen. He that testifieth these things saith, surely
20. I come quickly. Amen. Even so come Lord Jesus.

FINIS.

Sch. R 238 F651S

275513





Date Due

MAY 19

FEB 27

APR 07

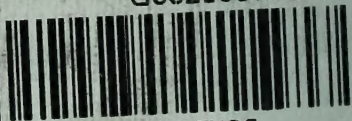
DEC 20 1997

Duke University Libraries



D01285722R

D01285722R



DUKE-LSC